

REPORT

ON

INDIAN NEWSPAPERS AND PERIODICALS IN BENGAL

FOR THE

Week ending the 2nd October 1915.

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PART I OF WEEKLY REPORT.

List of Indian Newspapers and Periodicals.

[As it stood on the 1st July 1915.]

NOTE.—(N)—Newspapers. (P)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Assamese.</i>					
1	"Banhi" (P) ...	Calcutta ...	Monthly ...	Lakshmi Narayan Bezborua, Hindu, Brahmin ; age about 46 years.	500
<i>Bengali.</i>					
2	"Alaukik Rahasya" (P) ...	Calcutta ...	Monthly ...	Kshirod Prasad Vidyabinod, Brahmin ; age 56 years.	700
3	"At-Islam" (P) ...	Do. ...	Do. ...	Akram Kham ...	500
4	" Alochana " (P) ...	Howrah ...	Do. ...	Jogendra Nath Chatterji, Hindu, Brahmin ; age 48 years.	500
5	"Ananda" (P)	Mymensingh ...	Do. ...	Mahesh Chandra Bhattacharyya, Hindu, Brahmin.	500
6	"Ananda Sangit Patrika" (P).	Calcutta ...	Do. ...	Pratibha Devi, Brahmo ; age 45 years.	200
7	"Antapur" (P)...	Do. ...	Do. ...	Biraj Mohini Ray, Brahmo ; age 30 years.	600
8	"Archana" (P)	Do. ...	Do. ...	Keshab Chandra Gupta, Hindu, Baidya ; age about 36 years.	800
9	"Arghya" (P)	Do. ...	Do. ...	Sures Ch. Palit, Hindu, Kayastha, age 33 years.	700
10	"Aryya Kayastha Pratibha" (P).	Faridpur ...	Do. ...	Kali Prasanna Sarkar, Hindu, Kayastha ; age 75 years.	1,000
11	"Avasar" (P) ...	Calcutta ...	Do. ...	Lal Behari Datta, Hindu, Tanti ; age 50 years.	1,600
12	"Ayurveda Bikas" (P) ...	Dacca ...	Do. ...	Sudhanshu Bhushan Sen, Hindu, Baidya ; age about 41 years.	600
13	"Baidya Sammilani" (P) ...	Do. ...	Do. ...	Bikrampur, Ambastha Sammilani, Dacca,	1,000
14	"Baishnava Samaj" (P) ...	Calcutta ...	Bi-monthly ...	Surendra Mohan Adhikary ...	500
15	"Baisya Patrika" (P) ...	Jessore ...	Monthly ...	Prasanna Gopal Roy, Hindu, Barui ; age 55 years.	500
16	"Balak" (P) ...	Calcutta ...	Do. ...	J. M. B. Duncan ...	5,500
17	"Bamabodhini Patrika" (P)	Do. ...	Do. ...	Sukumar Dutt, Brahmo ; age 43 years.	700
18	" Bangabandhu " (P)	Dacca ...	Do. ...	Ishan Chandra Sen, Brahmo ; age 57 years.	150
19	"Bangal Mahila" (P) ...	.....	Do. ...	Abinash Ch. Sarbbabhouna, Hindu, Brahmin ; age 45 years.	.....
20	"Bangali" (N)	Calcutta ...	Daily ...	The Hon'ble Babu Surendra Nath Banarji ; Brahmin, age 69 years,	4,000
21	"Bangaratna" (N) ...	Krishnagar ...	Weekly ...	Kanai Lal Das, Hindu, Karmakar ; age 30 years.	400
22	" Bangavasi " (N) ...	Calcutta ...	Do. ...	Rai Sahib Behary Lal Sarkar, Hindu, Kayastha ; age 58 years.	19,000
23	" Bankura Darpan " (N).	Bankura ...	Do. ...	Rama Nath Mukharji ; age 54 years	453
24	" Barisal Hitalshi " (N)	Barisal ...	Do. ...	Durga Mohan Sen, Hindu, Baidya ; age 37 years.	625

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
25	" Basumati " (N) ...	Calcutta ...	Weekly ...	Sasi Bhushan Mukherji and Hari-pada Adhikary ; age 48 years.	14,000
26	" Banddha Bandhu " (P) ...	Do. ...	Monthly ...	Sriman Purnananda Swami, age 32 years.	750
27	" Bhakti " (P) ...	Howrah ...	Do. ...	Dines Chandra Bhattacharya, Hindu, Brahmin ; age 29 years.	600
28	" Bharat Laxmi " (P) ...	Calcutta ...	Do. ...	Raddha Nath De, Subarnabanik ; age about 35 years.	1,000
29	" Bharati " (F) ...	Do. ...	Do. ...	Mani Lal Ganguli Brahmo ; age about 32 years.	1,700
30	" Bharatmalika " ...	Dacca ...	Do. ...	Srimati Saraju Bala Dutta, Brahmo ; age 34 years.	450
31	" Bhisak Darpan " (P) ...	Calcutta ...	Do. ...	Rai Sahib Giris Chandra Bagchi ...	250
32	" Bharatbarsha " (P) ..	Do. ...	Do. ...	Amulya Charan Ghosh Vidyabhu-shan, Kayastha ; age 39 years ; and Jaladhar Sen, Kayastha, age 51 years.	4,000
33	" Bidushak " (P) ...	Do. ...	Do. ...	Kshetra Nath Banerji, Brahmin ; age 41 years.	200
34	" Bijnan " (P) ..	Do. ...	Do. ..	Dr Amrita Lal Sarkar, Satgope ; age about 43 years.	300
35	" Bikrampur " (P) ...	Mymensingh ...	Quarterly ...	Jogendra Nath Gupta, Hindu, Baidya ; age 35 years.	500
36	" Birbhum Varta " (N) ...	Suri ...	Weekly ...	Devendra Nath Chaktavarti, Hindu, Brahmin ; age 41 years.	997
37	" Birbhumi " (P) ...	Calcutta ...	Monthly ...	Kulada Prasad Mallik, Hindu, Brahmin ; age 34 years.	1,000
38	" Birbhum Vasi " (N) ...	Rampur Hat ...	Weekly ...	Satkowri Mukherji, Hindu, Brahmin ; age 45 years.	700
39	" Brahman Samaj " (P) ...	Calcutta ...	Do. ...	Pandit Basanta Kumar Tarkanidhi...	1,000
40	" Brahma Vadi " (P) ...	Barisal ...	Monthly ...	Manamohan Chakravarti, Brahmo ; age 52 years.	660
41	" Brahma Vidya " (P) ...	Calcutta ...	Do. ...	Rai Purnendu Narayan Singh Bahadur and Hirendra Nath Dutta Hindu, Kayastha.	800
42	" Bu dwah Sanjivani " (N).	Bardwan ...	Weekly ...	Prabodhananda Sarkar, Hindu, Kayastha ; age 25 years.	700
43	" Byabasay O Baniya " (P)	Calcutta ...	Monthly ...	Sachindra Prosad Basu, Brahmo ; age 37 years.	900
44	" Chabbis Pargana Vartavaha " (N).	Bhawanipur ...	Weekly ...	Abani Kanta Sen, Hindu, Baidya ; age 31 years.	800
45	" Charu Mihir " (N) ...	Mymensingh ...	Do. ...	Vaikantha Nath Sen, Hindu, Kayastha ; age 42 years	800
46	" Chhatra " (P) ...	Dacca ...	Monthly ...	Sasibhusan Mukherji, Hindu, Brahmin ; age about 49 years.	500
47	" Chikitsa Prakas " (P) ...	Nadia ...	Do. ...	Dhirendra Nath Haldar, Hindu, Gandabanik ; age 33 years.	400
48	" Chikitsa Samantadi " (P)...	Calcutta ...	Do. ...	Kaviraj Sital Chandra Chatterji Hindu, Brahmin.	500
49	" Chikitsa Tatva Vijnan " (P)	Do. ...	Do. ...	Binode Lal Das Gupta, Vaidya ; age 45 years.	300
50	" Chinsura Vartavaha " (N).	Chinsura ...	Weekly ...	Dina Nath Mukherji, Brahmin ; age 49 years.	1,000
51	" Dainik Chandrika " (N).	Calcutta ...	Daily except on Thursdays.	Panchcowri Banerji. Hindu, Brahmin ; age 48 years.	4,000

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<i>Bengali—continued.</i>					
52	" Dainik Basumati " (N)	Calcutta	Daily	Sasi Bhushan Mukherji, Hindu, Brahmin ; age about 48 years, and others.	3,000
53	" Dacca Prakas " (N)	Dacca	Weekly	Sasi Bhushan Biswas. Hindu, Kayastha.	800
54	"Darsak" (N)	Calcutta	Do.	Satis Chandra Bhattacharji, Brahmin ; age about 40 years.	2,000
55	"Dharma-o-Karma" (P)	Do.	Quarterly	Sarat Chandra Chowdhuri, Hindu Brahmin.	1,000 to 1,200
56	"Dharma Tatva" (P)	Do.	Fortnightly	Vaikuntha Nath Ghosh, Brahmo	300
57	"Dharma Pracharak" (P)	Do.	Monthly	Nrisingha Ram Mukherji Hindu, Brahmin ; age 52 years.	2,000
58	"Diamond Harbour Hitaishi" (N).	Diamond Harbour	Weekly	Mohendra Nath Tatwanidhi, Hindu, Mahisya ; age 54 years.	2,500
59	"Dhruba" (P)	Ditto	Monthly	Birendra Nath Ghosh, Hindu, Kayastha ; age 38 years.	490
60	"Education Gazette" (N)	Chinsura	Weekly	Kumatdeo Mukherji, Brahmin ; age 25 years.	1,500
61	" Faridpur Hitaishini " (N).	Faridpur	Do.	Raj Mohan Majumdar, Hindu, Vaidya ; age about 78 years.	900
62	"Galpa Lahari" (P)	Calcutta	Monthly	Jnanendra Nath Basu, Hindu, Kayastha ; age 37 years.	2,000
63	"Gambhira" (P)	Malda	Bi-monthly	Krishna Charan Sarkar, Hindu, Kayastha ; age about 35 years.	300
64	"Gaud-duta" (N)	Do.	Weekly	Krishna Chandra Agarwalla, Hindu, Baidya.	400
65	"Grihastha" (P)	Calcutta	Monthly	Sarat Chandra Dev, Kayastha ; age 57 years.	3,000
66	"Hakim" (P)	Do.	Do.	Masihar Rahaman, Muhammadan ; age 32 years.	500
67	"Sri Gauranga Sevaka" (P)	Murshidabad	Do.	Lalit Mohan Banarji, Hindu, Brahmin ; age 57 years.	600
68	"Hindu Ranjika" (N)	Rajshahi	Weekly	Kachimuddin Sarkar, Muhammadan ; age 41 years.	290
69	"Hindu Sakha" (P)	Hooghly	Monthly	Raj Kumar Kavyathirtha, Hindu, Brahmin.	200
70	" Hitavadi " (N)	Calcutta	Weekly	Chandrodaya Vidyavinode, Hindu, Brahmin ; age 50 years.	37,000
71	" Islam-Rabi " (N)	Mymensingh	Do.	Maulvi Maziuddin Ahmad, Muslim ; age about 34 years.	700
72	"Jagat-Jyoti" (P)	Calcutta	Monthly	Jnanatana Kaviraj, Buddhist ; age 57 years.	700
73	" Jagaran " (N)	Bagerhat	Weekly	Amarendra Nath Basu, Hindu, Kayastha.	About 300
74	"Jahannabi" (P)	Calcutta	Monthly	Sudhakrista Bagchi, Hindu, Brahmin ; age 31 years.	600
75	"Jangipur Samoad" (N)	Murshidabad	Weekly	Sarat Chandra Pandit, Hindu, Brahmin.	About 100

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	<i>Bengali—continued.</i>				
76	"Janmabhumi" (P) ...	Calcutta ...	Weekly ...	Jatindranath Dutta, Hindu, Kayastha ; age 31 years.	300
77	"Jasohar" (N) ...	Jessore ...	Do. ...	Ananda Mohan Chaudhuri, Hindu, Kayastha.	600
78	"Jubak" (P) ...	Santipur ...	Monthly ...	Jnananda Pramanik, Brahmo ; age 40 years	300
79	"Jugi-Sammilani" (P) ...	Comilla ...	Do. ...	Radha Govinda Nath, Hindu, Jugi ; age about 35 years.	1,500
80	"Jyoti" (N) ...	Chittagong ...	Weekly ...	Kali Shankar Chakravarty, Brahmin ; age 48 years.	2,000
81	"Kajer-Loke" (P) ...	Calcutta ...	Monthly ...	Saroda Prasad Chatterji, Brahmin ; age 48 years.	350
82	"Kalyani" (N) ...	Magura ...	Weekly ...	Bisweswar Mukherji, Brahmin ; age 50 years.	300
83	"Kangal" (P) ...	Calcutta ...	Monthly ...	Akinuddin Pradhar, Muhammadan ; age 20 years.	100
84	"Kanika" (P) ...	Murshidabad ...	Do. ...	Umesh Chandra Bhattacharya, Hindu, Brahmin ; age 39 years.	150
85	"Karmakar Bandhu" (P) ...	Calcutta ...	Do. ...	Banamali Seth, Hindu, Swarnakar ; age 44 years.	500
86	"Kasipur-Nibai" (N) ...	Barisal ...	Weekly ...	Pratap Chandra Mukharji, Hindu, Brahmin ; age 69 years.	500
87	"Kayastha Patrika" (P) ...	Calcutta ...	Monthly ...	Upendra Nath Mitra, Hindu, Kayastha ; age 33 years.	750
88	"Khulnavasi" (N) ...	Khulna ...	Weekly ...	Gopal Chandra Mukharji, Hindu, Brahmin ; age 53 years.	350
89	"Krishak" (P) ...	Calcutta ...	Monthly ...	Nikunja Bihari Datta, Kayastha ; age 41 years.	1,000
90	"Krishi Samvad" (P) ...	Dacca ...	Do ...	Nishi Kanta Ghosh ; age about 35 years.	1,000
91	"Kshristya Bandhav" (P) ...	Calcutta ...	Do. ...	Mathura Nath Nath, Christian ; age about 51 years.	500
92	"Kushadaha" (P) ...	Do. ...	Do. ...	Jagindra Nath Kundu, Brahma ; age 37 years.	500
93	"Mahajan Bandhu" (P) ...	Do. ...	Do. ...	Raj Krishna Pal, Hindu, Tambuli ; age 45 years.	400
94	"Mahila" (P) ...	Do. ...	Do. ...	Revd. Braja Gopal Neogi, Brahma ; age 60 years.	200
95	"Mahila Bandhav" (P) ...	Do. ...	Do. ...	Miss K. Blair ; age 60 years ...	500
96	"Mahishya Mahila" (P) ...	Nadia ...	Do. ...	Srimati Krishna Bhambani Biswas, Hindu, Kaibarta.	300
97	"Mahisya Samaj" (P) ...	Do. ...	Do. ...	Narendra Nath Das, Hindu, Kaivarta	1,200
98	"Mahisya-Surhid" (P) ...	Diamond Harbour ...	Do. ...	Haripada Haldar, Hindu, Kaivarta ; age 81 years.	350
99	"Malancha" (P) ...	Calcutta ...	Do. ...	Kali Prasanna Das Gupta ; Hindu, Vaidya ; age 45 years.	1,500
100	"Malda Samachar" (N) ...	Malda ...	Weekly ...	Kaliprasanna Chakravarty, Hindu, Brahmin.	1,100
101	"Manasi" (P) ...	Calcutta ...	Do. ...	Maharaja Jagadindra Nath Ray, Hindu, Brahmin ; age 40 years.	2,000
102	"Mandarmala" ...	Do. ...	Do. ...	Umesh Chandra Das Gupta, Hindu, Brahmo ; age about 57 years.	400

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	<i>Bengali—continued.</i>				
103	"Medini Bandhab" (N)	Midnapore	Weekly	Gossaindas Karan, Hindu, Satgope ; age 26 years.	500
104	"Midnapore Hitaishi" (N).	Do.	Do.	Manmatha Nath Nag, Hindu, Kayastha ; age 38 years.	1,700
105	"Moslem Hitaishi" (N).	Calcutta	Do.	Shaikh Abdur Rahim and Mozummul Haque.	6,300
106	"Muhammadi" (N)	Do.	Do.	Muhammad Akram Khan, Musalman ; age 40 years ; and Maulvi Akbar Khan.	About 7,000
107	"Mukul" (P)	Do.	Monthly	Hem Chandra Sarkar, Brahmo ; age 40 years.	450
108	"Murshidabad Hitaishi" (N).	Saidabad	Weekly	Banwari Lal Goswami, Hindu, Brahmin ; age 50 years.	250
109	"Nabagraha Prasanga" (P)	Mymensingh	Monthly	.....	.....
110	"Nandini" (P)	Howrah	Issued every two months.	Ashutosh Das Gupta Mahallanabis, Hindu, Baidya ; age 32 years.	500
111	"Natya Mandir" (P)	Calcutta	Monthly	Mani Lal Banerji, Hindu, Brahmin ; age 31 years.	700
112	"Narayan" (P)	Do.	Do.	Mr. Chitta Ranjan Das, Hindu ; age 48 years.	2,000
113	"Nava Vanga" (N)	Chandpur	Weekly	Harendra Kishor Ray, Hindu, Kayastha ; age 26 years.	400
114	"Nayak" (N)	Calcutta	Daily	Panchcowri Banarji Hindu, Brahmin ; age 48 years.	200
115	"Navya Bharat" (P)	Do.	Monthly	Devi. Prasanna Ray Chaudhuri, Brahmo ; age 62 years.	1,000 to 1,500
116	"Nihar" (N)	Contai	Weekly	Madhu Sudan Jana, Brahmo ; age 55 years.	500
117	"Nirjhar" (P)	Calcutta	Quarterly	Srish Chandra Ray, Kayastha ; age about 50 years.	500
118	"Noakhali Sammilani" (N)	Noakhali Town...	Weekly	Fazlar Rahman, Muhammadan ; age 30 years.	500
119	"Pabna Hitaishi" (N)	Pabna	Do.	Basanta Kumar Vidyabinode Bhattacharyya, Hindu, Brahmin.	650
120	"Pakshik Patrika" (P)	Serampore	Fortnightly	Basanta Kumar Basu, Hindu, Kayastha ; age 35 years.	500
121	"Pallivasi" (N)	Kalna	Weekly	Sashi Bhushan Banarji, Hindu, Brahmin ; age 48 years.	300
122	"Pallivarta" (N)	Bongong	Do.	Charu Chandra Ray, Hindu, Kayastha ; age 44 years.	500
123	"Pantha" (P)	Calcutta	Monthly	Rajendra Lal Mukharji	800
124	"Pataka" (P)	Do.	Do.	Hari Charan Das, Hindu, carpenter by caste.	500
125	"Prabhini"	Do.	Weekly	Panchkari Banerji, Hindu, Brahmin	3,000
126	"Prachar" (P)	Jayanagar	Monthly	Rev. G. C. Dutt, Christian ; age 48 years.	1,400
127	"Praja Bandhu" (N)	Tippera	Fortnightly	Purna Chandra Chakraverti, Kairvarta, Brahmin ; age 32 years.	210
128	"Prajapati" (P)	Do.	Monthly	Jnanendra Nath Kumar	1,500

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
129	"Prantavasi" (N)	Netrakona	Fortnightly	Jogee Chandra Chowdhuri, Brahmin	800
130	"Prasun" (N)	Katwa	Weekly	Banku Behari Ghosh, Hindu, Goala ; age 44 years.	715
131	"Pratijna" (N)	Calcutta	Do.	Jatindra Lal Mukharji, Brahmin ; age 28 years.	500
132	"Pratikal" (N)	Berhampore	Do.	Kamakshya Prasad Ganguly, Hindu, Brahmin ; age 67 years.	506
133	"Pratima" (P)	Calcutta	Monthly	Hari Sadhon Mukharji, Brahmin ; age 40 years.	500
134	"Prativasi" (P)	Do.	Do.	Satya Charan Mitra, Kayastha ; age 32 years.	500
135	"Pravasi" (P)	Do.	Do.	Ramanunda Chatterji, M.A., Brahmo ; age 56 years.	5,000
136	"Priti" (P)	Do.	Do.	Pransankar Sen, M.A., Hindu, Baidya ; age 31 years.	300
137	"Rahasya Prakash" (P)	Do.	Do.	Purna Chandra De, Subarnabanik ; age 34 years.	300
138	"Rajdut" (P)	Do.	Do.	Rev. Rasra Maya Biswas, Christian ; age 32 years.	700
139	"Rangpur Darpan" (N)	Rangpur	Weekly	Sarat Chandra Majumdar, Hindu, Brahmin ; age 48 years.	400
140	"Rangpur Sahitya Parishad Patrika" (P)	Do.	Quarterly	Panchanan Sarkar, M.A., B.L., Hindu, Rajbansi.	500
141	"Ratnakar" (N)	Asansol	Weekly	Abdul Latif ; age 35 years ; Muhamadan.	783
142	"Sabuj Patra" (P)	Calcutta	Monthly	Pramatha Nath Chandhuri, Brahmo ; age about 40 years.	500
143	"Sahitya" (P)	Do.	Do.	Suresh Chandra Samajpati ; age about 47 years.	3,000
144	"Sahitya Parisad Patrika" (P)	Do.	Quarterly	Mahamahopadhyaya Satis Chandra Vidyabhusan, Hindu, Acharyya by caste ; age 50 years.	2,800
145	"Sahitya Sanhita" (P)	Do.	Monthly	Shyama Charan Kaviratna, Brahmin ; age 61 years.	500
146	"Sahitya Samvad" (P)	Howrah	Do.	Pramatho Nath Sanyal, Hindu, Brahmin ; age 35 years.	1,300
147	"Saji" (P)	Calcutta	Do.	Kshetra Mohan Gupta	300
148	"Samaj Bandhu" (P)	Do.	Do.	Adhar Chandra Das, Hindu, Mahisya ; age 35 years	450
149	"Samaj Chitra" (P)	Dacca	Do.	Satish Chandra Roy	300
150	"Samay" (N)	Calcutta	Weekly	Jnanendra Nath Das, Brahmo ; age 61 years.	About 1,000
151	"Sammilan" (P)	Do.	Quarterly	Kunja Behari Das, a barber by caste	200
152	"Sammilani" (N)	Do.	Fortnightly	Kali Mohan Bose, Brahmo ; age about 42 years.	300
153	"Sammilani" (P)	Do.	Monthly	Bijay Krishor Acharyya, B.A., LL.B., Christian ; age 47 years.	400
154	"Sandes" (P)	Do.	Do.	Upendra Kishore Roy Chowdhury, Brahmo ; age 46 years.	3,000
155	"Sanjivani" (N)	Do.	Weekly	Sivanath Sastri, M.A., and others	6,000

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
156	"Sankalpa" (P) ...	Calcutta ...	Monthly ...	Amulya Chandra Ghosh, Kayastha ; age about 34 years.	2,000
157	"Sansodhini" (N) ...	Chittagong ...	Weekly ...	Kashi Chandra Das Gupta, Brahmo ; age about 60 years.	400
158	"Santosh" (P) ...	Mymensingh ...	Monthly ...	Mohim Ch , Chakdar, Hindu, Kayastha ; age 40 years.	500
159	"Saswati" (P) ...	Calcutta ...	Do. ...	Nikhil Nath Roy, Kayastha ; age 50 years.	500
160	"Sebak" (P) ...	Dacca ...	Do. ...	Surendra Sasi Dutta; age 35 years ...	300
161	"Senapati" (P) ...	Calcutta ...	Do. ...	Revd. W. Carey ; age 58 years ...	200
162	"Serampore" (N) ...	Serampore ...	Weekly ...	Basanta Kumar Basu, Hindu, Kayastha ; age 35 years.	400
163	"Sisu" (P) ...	Calcutta ...	Monthly ...	Baradakanta Majumdar, Hindu, Kayastha ; age 40 years.	8,000
164	"Saurabha" ...	Dacca ...	Do. ...	Kedar Nath Majumdar, Hindu, Kayastha ; age 41 years.	1,000
165	"Siksha-o-Swasthya" (P) ...	Calcutta ...	Do. ...	Atul Chandra Sen, M.A., B.L., Baidya ; age 40 years.	200
166	"Sikshak" (P) ...	Barisal ...	Do. ...	Revd. W. Carey ; age 57 years ...	125
167	"Siksha Prachar" (P) ...	Mymensingh ...	Do. ...	Maulvi Moslemuddin Khan Chowdhury ; age 37 years.	1,000
168	"Siksha Samachar" (N) ...	Dacca ...	Weekly ...	Abinas Chandra Gupta, M.A., B.L., Vaidya ; age 38 years.	1,500
169	"Snehamayi" (P) ...	Do. ...	Monthly ...	Revd. A. L. Sarkar ...	700
170	"Sopan" (P) ...	Do. ...	Do. ...	Hemendra Nath Datta, Brahmo ; age 37 years.	250
171	"Sri Nityananda Sebak" (P)	Murshidabad ...	Do. ...	Avinash Chandra Kavyatirtha, Brahmin ; age 47 years.	400
172	"Sri Baishnav Dharma Prachar" (P).	Burdwan ...	Do. ...	Krishna Behari Goswami, Brahmin ; age 30 years.	300
173	"Sri Sri Krishna Chaitanya Tattwa Pracharak" (P) ...	Calcutta ...	Do. ...	Dr. Priya Nath Nandi, age 56, years	150
174	"Sri Sri Nitya Dharma" (P)	Kalighat ...	Do. ...	Satya Nath Biswas ...	300
175	"Sri Sri Vaishnava Sangini" (P).	Calcutta ...	Do. ...	Madhusudan Das Adhikari, Vaishnab ; age 32 years.	600
176	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika" (N).	Do. ...	Weekly ...	Nisi Kanta Sen, Hindu, Baidya age 32 years.	1,200
177	"Sumati" (P) ...	Dacca ...	Monthly ...	Purna Chandra Ghosh, Kayastha ; age 41 years.	431
178	"Suprabhat" (P) ...	Calcutta ...	Do. ...	Sm. Kumudini Mitra, Brahmo ; age 31 years.	900
179	"Suraj" (N) ...	Pabna ...	Weekly ...	Manmatha Nath Sanyal ...	500
180	"Suhrit" (P) ..	Calcutta ...	Monthly ...	Hari Pada Das, B.A., Brahmo ; age 31 years.	300
181	"Surabhi" (P) ...	Contai ...	Do. ...	Baranashi Banerji, Hindu, Brahmin ; age 46 years.	300
182	"Swarnakar Bandhav" (P)	Calcutta ...	Do. ...	Nagendra Nath Shee, M.A., goldsmith by caste ; age 42 years.	500

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—concluded.</i>					
183	"Swastha Samachar" (P) ...	Calcutta	Monthly	Dr. Kartik Chandra Bose, M.B. ...	4,000
184	"Tambuli Patrika" (P) ...	Do.	Do.	Rajendra Nath Som, Tambuli; age 33 years.	600
185	"Tambuli Samaj" (P) ...	Do.	Do.	Rajkristo Paul and others, Hindu, Tambuli; age 37 years.	300
186	"Tapaban" (P) ..	Do.	Do.	Shyama Charan. Sarkar, Hindu, Kayastha; age 40 years.	700
187	"Tattwa Kaumudi" (P) ...	Do.	Fortnightly	Lalit Mohan Das, M.A., Brahmo; age 43 years.	500
188	"Tattwa Manjari" ...	Do.	Monthly	Kali Charan Basu; age about 42 years.	600
189	"Tattwa-bodhini Patrika" ...	Do.	Do.	Rabindra Nath Tagore, Brahmo; age 53 years.	300
190	"Theatre" (N) ^o ...	Do.	Weekly	Moni Lal Banerji, Brahmin; age about 30 years.	800
191	"Toshini" (P) ...	Dacca	Monthly	Anukul Chandra Gupta, Baidya; age 43 years.	1,250
192	"Trade Gazette" (P) ...	Calcutta	Do.	Kamal Hari Mukherji ...	900 to 1,000
193	"Triveni" (P) ...	Gacha	Do.	Satis Chandra Chakravarti, Brahmin; age 41 years.	100
194	"Tripura Hitaishi" (N) ...	Comilla	Weekly	Afazuddin Ahmad ...	600
195	"Uchchasa" (P) ...	Calcutta	Monthly	Bhabataran Basu, Hindu, Kayastha; age 34 years.	150
196	"Udbodhana" (P) ...	Do.	Do.	Swami Saradananda ...	1,500
197	"United Trade Gazette" (P) ...	Do.	Do.	Narayan Krishna Goswami, Brahmin; age 29 years.	3,000 to 10,000
198	"Upasana" (P) ...	Murshidabad	Do.	Radha Kamal Mukherji, Hindu, Brahmin; age 27 years.	100
199	"Utsav" (P) ...	Calcutta	Do.	Ramdayal Majumdar, M.A., and others.	1,000
200	"Vartavaha" (N) ...	Banaghat	Weekly	Girija Nath Mukherji, Hindu, Brahmin; age 45 years.	415
201	"Vasudha" (P) ...	Calcutta	Monthly	Banku Behari Dhar, Baidya ...	500
202	"Vijaya" (P) ...	Do.	Do.	Manoranjan Guha Thakurta, Hindu, Kayastha; age 53 years.	700
203	"Viswadut" (N) ...	Howrah	Weekly	Nogendra Nath Pal Chowdhury, Hindu, Kayastha; age 38 years.	2,000
204	"Viswavarta" (N) ...	Dacca	Do.	Abinash Chandra Gupta, Vaidya; age 38 years.	1,000
205	"Yamuna" (P) ...	Calcutta	Monthly	Phanindra Nath Pal, B.A., Kayastha; age 32 years.	900
206	"Yubak" (P) ...	Do.	Do.	Yogananda Pramanick, Brahmo; age 40 years.	300
<i>English-Bengali.</i>					
207	"Ananda Mohan College Magazine." (P).	Mymensingh	Monthly	Kumud Bandhu Chakravarti, Hindu, Brahmin.	300
208	"Bangavasi College Magazine" (P).	Calcutta	Do.	G. C. Basu; Hindu Kayastha; age 49 years.	600
209	"Commercial Advertiser" (N)	Do.	Weekly	Radha Kissen Mukherji, Hindu, Brahmin; age 50 years.	250

* Suspended

No.	Name of publication.	Where published.	Edition.		Name, caste and age of Editor.	Circulation.
English-Bengali—concluded.						
210	"Dacca College Magazine" (P).	Dacca	...	Quarterly	Mr. R. B. Ramsbotham, and Bidhubhushan Goswami, Hindu, Brahmin.	500
211	"Dacca Gazette" (N)	Do.	...	Weekly	Satya Bhusan Dutt Roy, Baidya; age 48 years.	500
212	"Dacca Review" (P)	Do.	...	Monthly	Satyendra Nath Bhadra and Bidhubhushan Goswami.	800
213	"Fraternity"	Calcutta	...	Quarterly	Revd. W. E. S. Holland	200
214	"Jagannath College Magazine" (P).	Do.	...	Monthly	Rai Lalit Mohan Chatterji Bahadur, Brahmo.	900
215	"Rajshahi College Magazine" (P).	Dacca	...	Quarterly	Board of Professors, Rajshahi College.	300
216	"Rangpur Dikprakash" (N).	Rangpur	...	Weekly	Pramatha Nath De	300
217	"Sanjaya" (N)	Faridpur	...	Do.	Rama Nath Ghosh, Hindu, Kayastha; age about 41 years.	500
218	"Scottish Churches College Magazine" (P).	Calcutta	...	Five issues in the year.	Revd. J Watt, M.A., and S. C. Ray	1,200
219	"Tippera Guide" (N)	Comilla	...	Weekly	Rajani Kanta Gupta, Hindu, Vaidya; age 49 years.	300
Garo.						
220	"Achikni Ribeng" (P)	Calcutta	...	Monthly	E. G. Phillips	550
221	"Phring Phring" (P)	Do.	...	Do.	D. McDonald	400
Hindi.						
222	"Bharat Mitra" (N)	Calcutta	...	Weekly	Babu Ambika Prasad Baghai, Hindu, Brahmin; age 40 years.	3,000
223	"Bir Bharat" (N)	Do.	...	Do.	Pandit Ramananda Dobey, Hindu, Brahmin; age 32 years.	1,500
224	"Calcutta Samachar" (N)	Do.	...	Do.	Amrita Lal Chakravarti; Hindu, Brahmin; age about 60 years.	2,000
225	"Chota Nagpur Dui Patrika" (P).	Ranchi	...	Monthly	Revd. E. H. Whitley, Christian	450
226	"Daily Price List" (N)	Calcutta	...	Do.	Bhupat Ram	250
227	"Dainik Bharat Mitra" (N).	Do.	...	Daily	Babu Ram Parad Kar, Hindu, Kshatriya; age 33 years.	2,500
228	"Daragar Daptar" (P)	Do.	...	Monthly	Ram Lal Burman, Hindu, Kshatriya; age 29 years.	800
229	"Hindi Vangavasi" (N)	Do.	...	Weekly	Harikissan Joahar, Hindu, Kshatriya; age 39 years.	5,500
230	"Jaina Siddhanta Bhaskar" (P).	Do.	...	Monthly	Padmaraj Jaina, Hindu, Jain; age about 40 years.	....
231	"Manoranjan" (P)	Do.	...	Do.	Ishwari Prasad Sharma, Hindu, Brahmin; age 52 years.	500
232	"Marwari" (N)	Do.	...	Weekly	Iswar Prasad Sharma, Hindu, Brahmin; age 44 years.	300
233	"Ratnakar" (P)	Do.	...	Monthly	Hari Kissen Joahar, Hindu, Kshatriya; age 38 years	1,000
234	"Swastha Samachar" (P)	Do.	...	Do.	Dr. Kartic Chandra Bose, Hindu, Kayastha; age 45 years.	450

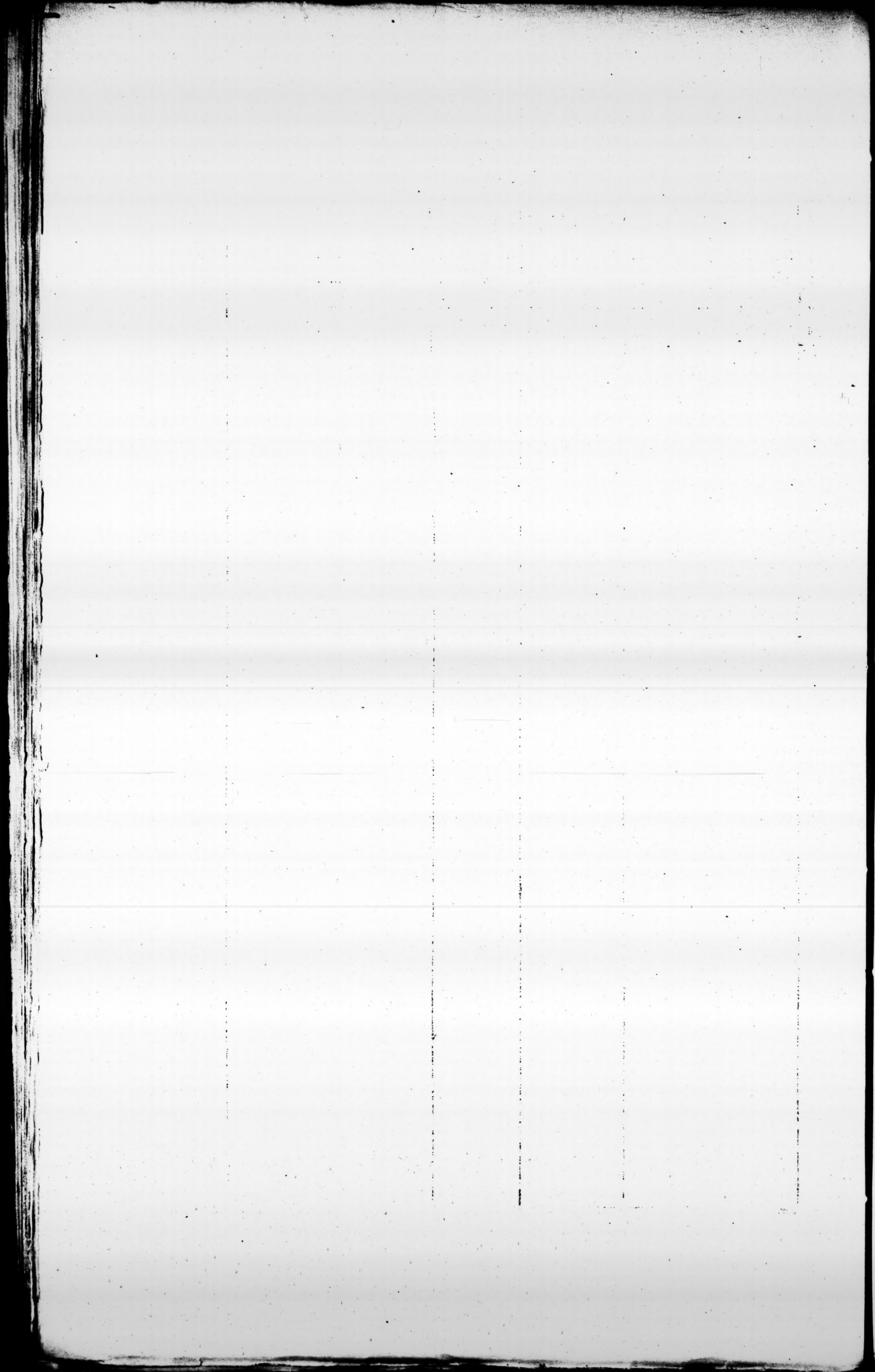
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No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Parvatiya.</i>				
235	"Gurkha Khabar Kogat" (P)	Darjeeling	Monthly	Revd. G. P. Pradhan, Christian ; age 62 years.	400
	<i>Persian.</i>				
236	"Habul Matin" (N) ...	Calcutta	Weekly	Saiyid Jelaluddin, Muhammadan ; age 70 years.	1,500
	<i>Poly-lingual.</i>				
237	"Printers' Provider" (P) ...	Calcutta	Monthly	S. T. Jones	500
	<i>Sanskrit.</i>				
238	"Vidyodaya" (P)	Calcutta	Monthly	Bhaba Bibhuti Bidyabhushan, M.A., Hindu, Brahmin ; age 33 years.	500
	<i>Bengali-Sanskrit.</i>				
239	"Aryya Prabha" (P)	Chittagong	Monthly	Kunja Behari Tarkasiddhanta, Brahmin.	500
240	"Hindu Patrika" (P)	Jessore	Do.	Rai Yadu Nath Mazumdar Bahadur, Barujibi ; age 61 years.	940
241	"Sri Vaishnava Sevika" (P)	Calcutta	Do.	Hari Mohan Das Thakur ...	400
	<i>Urdu.</i>				
242	"Anwar-ul-Akhbar"	Calcutta	Daily	Maulavi Muhammad Irshad Hossain, Muhammadan ; age 40 years.	800
243	"Negare Bazm" (P)	Do.	Monthly	Muhammad Sayed Hossain Askari, M.A. ; age 27 years, and another.	400
244	"Refaqut" (N) ^o	Do.	Daily	Munshi Muhammad Nazimuddin Ahmed, Muhammadan ; age 42 years.	700
245	"Resalat" (N)	Do.	Do.	Maulvi Golam Hossain, Muhammadan ; age about 31 years.	2,000
246	"Resalat" (P) ...	Do.	Monthly	Maulvi Golam Hossain, Muhammadan ; age about 30 years.	400
247	"Safir" (N)	Do.	Daily	Hakim Ali Hussain Safir	1,000
248	"Tandrut" (P)	Do.	Monthly	Dr. Kartik Chandra Bose, Hindu, Kayastha ; age 45 years.	250
249	"Tirmeez ee" (N) ^o	Do.	Daily	Saiyid Ali Asgar Termzel, Muhammadan ; age about 25 years.	200
	<i>Uriya.</i>				
250	"Utkal Varta" ...	Calcutta	Weekly	Mani Lal Moharana, Karmakar by caste ; age about 50 years.	200

* Suspended.

Additions to and alterations in the list of Indian newspapers as it stood on 1st July 1915.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	Marmabani (N.) ...	Calcutta ...	Weekly ...	.....	.....
2	Tarjoman (N.) ...	Do. ...	Daily. ...	.....	.....
3	Durbin (N.) ...	Do. ...	Do. ...	.....	.....
4	Rayat (N.) ...	Do. ...	Weekly ...	.. ...	.....



I.—FOREIGN POLITICS.

THE *Hitavadi* (Calcutta) of the 24th September writes:—

Roumania and Bulgaria.

It is difficult to say whether Roumania will actually declare war on Germany. She will probably wait to see the ultimate result of the struggle between Germany and Russia before throwing down the gage. Moreover, until it is known how Bulgaria is going to act, Roumania cannot perhaps do anything. If Bulgaria sides with Germany, it is not likely that Roumania will venture to oppose Germany. Her relations with Bulgaria are the very reverse of cordial and she cannot risk an invasion on two of her frontiers simultaneously.

It seems that Bulgaria is leaning towards Germany. The recent report about the arrest of a Bulgarian editor for having condemned the Bulgarian Government for its Germanophil tendencies shows this clearly. If Germany can send troops and munitions to Turkey through Bulgaria, the defeat of Turkey will become a very difficult and protracted task.

2. The *Nayak* (Calcutta) of the 25th September has the following:—

Bulgaria on the war-path.

Bulgaria has taken the side of Germany.

Why, we are at a loss to understand. Most probably she wants a slice out of Servian territory. In the Balkans Germany is now regarded as victorious, having driven back Russia a great distance. This has induced Bulgaria to side with Germany. It is a far cry from Bulgaria to India. Nevertheless, a number of Hindus and Musalmans of Calcutta are rejoicing over the news. Government's eagle eye exists for us only. It does not see what fun people make orally. Why are not the loyal papers and the hypocritical paperwallas bearing the distinction mark of Rai Sahebship asked to write articles to contradict these rumours?

Our plight—the plight of newspaperwallas—is similar to that of Marich. We are sure to be killed, be it by Rama or by Ravana. If we take the anarchists to task and write articles to point out their faults they threaten us with murder. If we make a strong protest against anything done by any official, the reddened eyes of the lower officials, if not of the higher, make us shudder. This is the reason why loyal papers say nothing on either side but simply fill their columns with news and flat, vapid loyal articles, full of verbiage. They scatter loyalty on the one hand and ingeniously manage to give an attractive prominence to all news of German victory on the other. It is these hypocritical writers, however, who are called loyal and adorned with titles.

3. The *Tarjoman* (Calcutta) of the 22nd September says that the war is

The Balkan States and the war.

raging between four Powers on one side and three Powers on the other, and though it commenced in Servia, yet the Balkan States (namely, Roumania,

Greece, Servia and Bulgaria) have all preserved their neutrality. But the situation has now assumed such a complex character that no one can safely dare to predict anything regarding the movements of these States. There is no doubt that the Queen of Greece is the sister of the Kaiser and naturally the sister has sympathies with the brother, but the Greeks are at this moment in favour of throwing in their lot with the Quadruple Entente. Now that the former Ministry has been overthrown and M. Venezelos has been unanimously elected as Premier of Greece, the belief has reached the point of certainty that Greece will draw the sword on behalf of the Quadruple Entente; because from the very commencement the Premier has been anxious that Greece should create unity in the Balkans and help the Allies at any cost. Reuter's telegrams report that Greece has recalled all her officers and it may be asserted with confidence that she has decided to join in the war.

The present political problem of Roumania is a veritable enigma which is difficult to solve. So far as one can see, the King of Roumania has pro-German leanings, but his subjects have no sympathies with his intentions. Germany has several times threatened Roumania for not allowing munitions to pass through to Turkey, but when Roumania in reply proclaimed her neutrality Germany sent her an ultimatum. Reuter reported that Germany

HITAVADI.
Sept. 24th, 1915.

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Sept. 25th, 1915.

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had sent a large force to the Roumanian frontier, but after this no news from that quarter has been received and no opinion can be formed regarding Roumano-German relations.

The paper then goes on to say that according to the *Englishman* the attitude of Bulgaria is more important than that of Greece, because her aid may be of great importance to the Allies. Compared with England, France and Russia, Bulgaria is insignificant, but at this moment even this small State wants to take full advantage of the opportunity offered and raise herself. She is not the friend of Germany, nor is she ready to help France, England and Russia. She is willing to join the Quadruple Entente on the condition that she should recover all that part of Macedonia which passed over to Greece and to Servia after the second Balkan war, because there are 15 lakhs of Bulgarians living there over whom Bulgaria wants to rule.

There is no doubt that the Quadruple Entente favours this desire of Bulgaria, but the difficulty is as to how to bring about its consummation. The Entente Powers had even tried to persuade Servia and Greece to consent to this rendition by undertaking to compensate for the loss by giving those States territories wrested from Austria-Hungary or Turkey.

The paper then declares that the relations at present existing between Bulgaria and Turkey are friendly, as is evidenced by the telegram lately received regarding the situation in the Balkans.

RESALAT.
Sept. 22nd, 1915

4. The *Resalat* (Calcutta) of the 22nd September says that the *Siraj-ul-Akhbar* (of Kabul) publishes an article from the pen of Sirdar Mahmud Tarzi, the manager of the paper, which describes the all-round progress of Afghanistan, intellectually, morally and physically, which it ascribes to the untiring efforts of His Majesty the Amir of Afghanistan. Besides the construction of bridges and forts, he has opened schools and colleges, for which the writer says the coming generation will ever remain grateful to His Majesty.

Progress of Afghanistan.

II.—HOME ADMINISTRATION.

(a)—Police.

HITAVADI,
Sept. 24th, 1915.

5. The *Hitavadi* (Calcutta) of the 24th September quotes a report from the *Nihar* of Contai about the frequency of slaughter of kine in that locality. The animals are stolen from their sheds at night and killed by some people, whom the police so far have failed to detect. The Musalmans of Fulbali, Durgapur, Darna, etc., are suspected to be the offenders. The people are panic-stricken and prompt remedial measures are necessary.

Secret slaughter of kine.

DAINIK BHARAT
MITRA,
Sept. 22nd, 1915.

6. The *Dainik Bharat Mitra* (Calcutta) of the 22nd September says that the answer which was given to the interpellation of the Hon'ble Mr. Madhusudan Das in the Bihar Legislative Council in regard to the *Star of Utkal* cannot be considered satisfactory. The Bihar Government seems to be under the impression that in the matter of demanding a security from a newspaper Government can do anything it pleases and that nobody can question it.

The paper goes on to remark that the Bihar Government had considerably given the proprietors of the Bihar Utkal Press a week's time to deposit the security demanded, there being no time or period specified in the Press Act. It appears that this practice is confined to Bihar only. In other provinces Government gives timely warning to the newspapers concerned before demanding a security, but the Bihar Government leaves this task to the District Officer, who looks upon these papers with a very spiteful eye. While other Governments specify the article objected to, the Bihar Government considers it wrong to publish the name of the objectionable article. Where such a procedure is followed, it is hazardous to criticise Government's actions.

7. The *Pravasi* (Calcutta) for *Aswin*, 1322 (B.E.), has the following:—

"Gagging of the Press."

However slow the progress of education may be in India, one thing is progressing very fast, namely, the gagging of the Press by Government. Thinking that the Penal Code is not sufficient for the purpose, Government passed the Sedition Act. Not considering even this sufficient, it again passed the Press Act, under which the printer of every newspaper is to file a declaration in a Magistrate's Court, and the Magistrate may, if he desires, demand a cash security from him or increase the amount of such a security or confiscate it. Over and above all this a Defence of the Realm Act has been recently passed. In consequence of all this, we now frequently hear of the amount of securities deposited by newspapers being increased and of newspapers being suppressed or discontinued on account of these demands.

In the *Comrade* case the Hon'ble Sir Lawrence Jenkins said that the languages of the Acts concerned were very vague, so that any interpretation might be put on them and the best writings of even the best authors might be brought under their purview. Hence the life or death of a newspaper now depends solely on the sweet will of officials. These officials now frequently discover the possibility of a rebellion where no cause for fear actually exists and take steps to gag newspapers. Is the British Government based on such a weak foundation that a few empty words of a few newspapers can bring about its downfall? Are newspaper editors so selfish and foolish that they will go on preaching sedition when as a matter of fact, no cause for doing so exists? It is no sedition to ventilate wants and grievances for the knowledge of the authorities or ask for a share in the administration of the country. India has long been demanding self-government, which is the birth-right of every man. It has been amply proved that the Indians are fit for it. The present war, moreover, has proved that the Indians are ever ready to sacrifice life and property in the interest of the British Empire. Government is no longer justified in withholding from them their just rights and suppressing their mental feelings under the dead weight of various laws. The British Empire will acquire a fourfold strength if Indians are trusted and given equal rights with other British subjects.

8. The *Nayak* (Calcutta) of the 25th September says that the news which appeared in every newspaper to the effect that Sudhangsu Bhushan Mukharji and a few others had been deported, is false. The fact is that they are under police custody, pending an

The rumour about the deportation of Sudhangsu Bhushan Mukharji and others.

enquiry into their conduct.

9. Referring to the false rumour of Rash Behari Bose's arrest, the *Nayak* (Calcutta) of the 25th September writes:—

Rash Behari Bose, the anarchist.

We have been hearing the name of Rash Behari Bose for the past few months, but we are not sure whether he is an embodied being or, to use the expression of an English poet, merely "a wandering voice."

10. The *Nayak* (Calcutta) of the 27th September says:—

"Unrest in the Punjab."

Just as under the British Government articles of luxury formerly unknown in this country are being rapidly introduced in it, so it is by the grace of our rulers that Indian young men are learning anarchism in Europe and America. When we say that a Hindu loses caste by a voyage to Europe or America, we are laughed at by Englishmen and the Babus who ape them. The point is that loss of caste means loss of traditional character and social equilibrium. Anarchism, secret assassination and dacoity are opposed to the traditional ideas of the Hindus and considered as heinous sins in the Hindu *Shastras*. What causes the imbibing of these sinful ideas causes loss of caste. The European type of anarchism was formerly unknown in this country. Sivaji was an anarchist, but he was not a secret anarchist. He openly declared war against the Moghul Emperor. The same thing may be said of Gurugovinda, Rajasingha, Ranapratap, Kedar Ray, Chand Ray, Pratapaditya and even the leaders of the Sepoy mutiny. The Lieutenant-Governor of the Punjab has, in his recent speech in the Punjab Legislative Council, hinted that if the present-day anarchists have strength of arms, let them openly rebel against Government

PRAVASI
ASWIN, 1322 B. E.

NAYAK,
Sept. 25th, 1915.

NAYAK,
Sept. 25th, 1915.

NAYAK,
Sept. 27th, 1915.

and measure swords with it. If they do so, they will earn the respect of the civilised world. We thank His Honour for such plain-speaking, but then the Indian anarchists are not really to blame for what they do. It is their education and the ideals to which they have been trained which lies at the root of it all.

SANJIVANI,
Sept. 23rd, 1915.

11. Referring to the order of retrial passed by the Calcutta High Court in the Barisal case, Emperor *versus* Bisweswar and Chandra Kumar Das, on the ground that the prosecution did not call before the Sessions Judge of Barisal two witnesses, whose evidence before the committing Magistrate had been favourable to the accused, the *Sanjivani* (Calcutta) of the 23rd September says that the minds of police officers should be disabused of the idea that it is their duty to secure anyhow the conviction of any person they have arrested and put up for trial. In fact, where the accused person is in *hajat* and hence unable to arrange for his defence, it is the duty of the police to produce whatever evidence there may exist in his favour. Police officers ought always to bear in mind the advice given to them by Lord Carmichael at Sardar.

BANGAVASI,
Sept. 25th, 1915.

12. The *Bangavasi* (Calcutta) of the 25th September writes that the ways of the Indian police are wonderful. The following is a recent instance:—

On the 26th November 1914, Dr. Chandi Charan Ghoshal, Honorary Magistrate of Serampore, wrote to the local Sub-divisional Officer, making a complaint against Head-constable Mahesh Pan, of the Konnagar police outpost, to the following effect:—In the course of a case which was being tried before him under Act V of 1861, it transpired that the accused had put down his basket of vegetables on the wayside while on his way to the Konnagar bazar. The footway where the basket had been put down for a few minutes was 10 or 12 feet wide. The accused was convicted and fined, but the Magistrate pointed out to the complainant (Head-constable Mahesh Pan) that such prosecutions were not intended by the framers of the law. Thereupon the Head-constable most insultingly said in open court that he would note it in his police diary that the Honorary Magistrate had told him to stop prosecutions under Act V. On passing out of the court-room, the Head-constable also made insulting references to the Honorary Magistrate. In concluding, the Honorary Magistrate described the Head-constable's conduct as most insulting and offensive. The Subdivisional Officer (Mr. Clough), on receipt of this complaint, wrote to the officiating Superintendent of Police, asking him to take notice of the Head-constable's conduct. The Superintendent of Police later on reported that he had made inquiries and found that the insulting remarks complained of by the Honorary Magistrate were made outside the court-room and were heard only by two people. Inside the court-room, the remarks made by him were not in any way offensive nor were they offensively worded. The Superintendent of Police, in short, held that the Head-constable did not deserve any punishment. Chandi Babu thereupon appealed to the District Magistrate, who wrote to the officiating Superintendent of Police, expressing his opinion that the Head-constable should learn to hold his tongue and should be transferred elsewhere as a punishment, but the officiating Superintendent of Police again defended the Head-constable. Before long, however, the permanent incumbent of the office resumed charge, and he immediately took action on the lines suggested by the District Magistrate and transferred the Head-constable. The officiating Superintendent of Police, who sought all this time to shield the Head-constable, has since been promoted to be District Superintendent of Police at Howrah. Are not the ways of the police really wonderful? Are incidents like this calculated to promote good feeling between the police and the public, on which Lord Carmichael recently laid so much stress? To try to shield a man, knowing him to be guilty, is most disgraceful on the part of the police. When will the force be purged of these evils? We appeal to Lords Carmichael and Hardinge to do the needful.

VARTAVAHA,
Sept. 18th, 1915.

13. Referring to Lord Carmichael's speech at the Sardar Police Training School, the *Vartavaha* (Ranaghat) of the 18th September says:—

"The duties of the police"—
The Governor's Sardar speech.

The ruler who rules with justice is our brightest jewel. His Excellency is always anxious to redress the grievances and

promote the well-being of his subjects. We are confident that under his guidance and control all the departments of the Government of Bengal will be washed clean of their ancient dirt. May his advice to the police bear golden fruit, reforming the character of the force, and bringing peace to the country. His words of advice should be printed in bold letters and hung up in the room of every police officer. If every police officer is compelled to follow his advice, a new era will be inaugurated in the Police Department, and the establishment of union between the police and the public will strengthen the bond that unites the Government and the people.

14. Adverting to the statement that some new posts of Assistant Deputy Commissioner of the Calcutta Police are about to be created the *Dainik Basumati* (Calcutta) of

The Calcutta Police.

the 22nd September, deprecates strongly the creation of highly-paid supervising posts, while no effective steps are taken to reform the rank and file of the force. As it is, constables cannot be had to man the full strength of the force, on account of the meagreness of their pay. This is a matter which should be set right first, before high controlling officers are appointed unnecessarily.

DAINIK BASUMATI,
Sept. 22nd, 1915.

(b)—Working of the Courts.

15. Referring to the acquittal by the Allahabad High Court of the

The Jhansi Arms Act case.

sepoys who had been sentenced to two years' rigorous imprisonment by the Cantonment Magistrate of Jhansi for having a revolver and some cartridges in his possession, the *Nayak* (Calcutta) of the 22nd September writes:—

It seems as if it is the bounden duty of every Magistrate to convict every accused person. May we ask, whether the sepoys would have been convicted even if he had not been in military service if no misuse of the revolver had been proved against him? Dispensation of justice like this would make loyalty a rare commodity in our country. We should think that the provisions of the Indian Penal Code ought to be administered according to the present state of our community. Imprisonment seldom acts as a deterrent to crime, though Magistrates do not always bear this fact in mind and, indeed, are not taught to do so.

NAYAK,
Sept. 22nd, 1915.

16. The *Hitavadi* (Calcutta) of the 24th September, referring to the judgment passed in the Lahore conspiracy case,

Judgment in the Lahore conspiracy case.

writes:—

We are bound to say in the interests of truth that Indians are astounded to hear that out of 61 accused in this case 24 have been sentenced to death. Death sentences are gradually decreasing in all civilised countries and an agitation for the abolition of capital punishment has long been going on in the British dominions. Hence people have been struck dumb to hear that 24 men have been sentenced to death in a single case. Indeed, the fact of 51 men out of a total of 61 accused being given the highest penalties which can be awarded under the law is probably unique.

HITAVADI,
Sept. 24th, 1915.

We are not in favour of undue sympathy with criminals. All loyal and peaceful subjects of the State, including ourselves, wish to see criminals punished, but nobody will support undue severity. We know that the offence of the Lahore conspirators was heinous, but the dignity of the law would have been upheld if some severe punishment, other than capital punishment, had been awarded.

We were told that German intrigue was at the bottom of the unrest in the Punjab. The Commissioners themselves have admitted that through the machinations of a handful of conspirators, some foolish people committed sedition. The men who incited them have cunningly managed to evade punishment, while the trustful simpletons who were their victims, have come within the purview of the law. In these circumstances, there might have been better results if, instead of capital punishment, some mercy had been shown.

We do not say that the offence of these men, who have been led away by the real conspirators, is light. We can understand that if they had not been arrested, they might have done great mischief, but since they were arrested

before they could actually commit such mischief, many people think that they deserve some mercy. Of course, in offences of this nature, many people advocate sentences which will inspire terror. Our Anglo-Indian contemporaries are of this view, and are unanimously expressing their satisfaction at the judgment of the Special Commissioners, but we believe that a sentence of transportation for life is not less terrifying. Moreover, if a punishment is unduly severe, it may bring about evil results. The Special Commissioners should have remembered that. We admit that in awarding punishment, one must have regard to place and circumstances. But the condition of the country is not now what it was a year ago. On the first outbreak of the war, people were in a state of suspense and uncertainty, and so there were many signs of panic and anxiety apparent on all sides. But the public feeling has changed since and nobody now doubts that the British will come out triumphant in the end.

In South Africa, De Wet openly rebelled against the British and got 6 years' rigorous imprisonment for it. In contrast with this, people are surprised to see that in the Punjab a number of foolish youths who only attempted to raise a rebellion, got severer punishment. Of course, conditions in India and in South Africa are not the same. Nevertheless the difference between 6 years' imprisonment and the death penalty is very wide, and that is why people are grieved and amazed. It is not undue sympathy with the offenders which is the cause of this surprise.

The Defence Act in England is different from the Act of the same name in India. Inquiries are undertaken and appeals are permitted in England but not in India. Some members of the Indian Legislative Council asked that this right of appeal should be conceded, but Government refused to accede.

Unduly severe punishment does more harm than good. One feels naturally disposed to sympathise with the offenders not because their offence is light, but because their punishment is severe. It is a pity that the Special Commissioners, in passing sentence, should not have foreseen this. Government should see that the Special Tribunals do not merely inspire terror but that their decisions command public respect and inspire public confidence.

Anyway, what was to have been has been. The Special Commissioners have recommended 11 cases for mercy, and the Viceroy may exercise his clemency in regard to them. He should also show mercy to those who have been sentenced to death. In him now centres our only hope. Such severe sentences as have been awarded in this case are unheard of elsewhere. Everybody hopes that the Viceroy will give the case his careful consideration.

RESALAT,
Sept. 25th, 1915.

17. The *Resalat* (Calcutta) of the 25th September says that it has learnt with the deepest regret that Syed Mohammud Osman, proprietor of the *Osmani*, who had printed a seditious Nagri leaflet in his press, has been sentenced to two years' rigorous imprisonment. So far as it knows, the Syed Sahib did not do this deliberately. There are many printers in Calcutta who without possessing any knowledge of Bengali or Hindi are great experts in copying matters written in these scripts. The paper says that it is aware of such a practice. A seditious leaflet in Nagri came to the Syed Sahib and he, according to his usual habit, copied and printed it. Had he known that the leaflet was seditious, he would never have printed it. It is our conviction that the Syed Sahib is not an ill-wisher of the British Government. At the time of His Majesty the King-Emperor's visit he composed a Persian poem which was highly appreciated, and he had probably a certificate to that effect with him. But the fact that he omitted to put the name of the press on the leaflet was attributed by the court to evil motives.

The imprisonment of the Syed Sahib is very much to be regretted on the score that he has several children and two wives. May God help and protect them.

NAYAK,
Sept. 21st, 1915.

18. The *Nayak* (Calcutta) of the 21st September has the following:—

The Lahore conspiracy case—
"A kind rebuke." We might mention in the beginning of this article, that when the judgment in the Lahore conspiracy case was published, we simply remarked, "Good gracious! Twenty-four persons to be hanged! The very idea makes us shudder!" We did not utter a word more, for we know that it

would be wrong to pray for mercy towards persons convicted in anarchist cases. No Government shows such mercy. The English punish conspirators after trial, but any other Government would have blown them off the cannon's mouth. Indeed, that is how the Amir of Cabul deals with such offenders in his kingdom. Personally speaking, we are in favour of this sort of swift punishment, which only takes the offender's life and not his property, and striking terror into the hearts of the people makes them quiet, restrained and loyal to their rulers. Trials of anarchical offences only increase and spread unrest and give to the accused the place of gods in the estimation of many people. By blowing the offenders off the cannon's mouth, however, people are prevented from criticising the affair, praying for mercy and agitating over the matter.

The Hon'ble Babu Surendra Nath Banerji, the much-belauded hero of Bengal, has appealed to Government for mercy towards the persons convicted in the Lahore conspiracy case, and this has annoyed the *Englishman*. Fool that the *Englishman* is, it does not know the stuff Surendra Nath is made of. It costs him nothing to write a few lines in the *Bengalee* praying for mercy towards the persons convicted in the Lahore case, it decidedly encourages the sale of the paper among the student community and enhances Surendra Nath's reputation as a patriot. Why then should Surendra Nath and other similar heroes miss such an opportunity? Why should the *Englishman* be angry at this and foolishly waste words over the matter? It is for Lord Hardinge to show mercy or withhold it. His Excellency, who knows everything connected with the matter, may be safely relied upon to do what is best. Lord Hardinge is in charge of the affairs of India, and so we need have nothing to say about the present affair. The *Bengalee* will now deal out a vigorous retort to the *Englishman*, write long articles on the question, and the result of all this pother will be that many people will be led to think that 50 men have been unjustly sentenced to death or transportation for life. What has been done has been done, and the less people agitate over the matter the better will it be for the public and the rulers of India. Silence is golden.

We advise silence, because in such cases neither the rulers nor the ruled can afford to speak the truth. For our Babus, political agitation is a purely business concern, for it earns them some honour and esteem among the saheb community and secures them admission into Legislative Councils. The sahebs cannot judge these Babus at their proper worth and often pet the wrong person. The Babus have to do many a thing and talk much nonsense for the sake of their profit. They can start an agitation, but care nothing for its ultimate mischievous effect upon the public mind. Such agitations help the sale of their papers, attract the notice of high officials to themselves, and are profitable in sundry other ways. So they must agitate. It is a pity that the *Englishman* should fail to see through all this. They have done nothing wrong but only prayed for mercy. They do not care whether or not this mercy will be good for its recipients, but so long as such prayers make their papers sell they must indulge in them. Why then rebuke them for this? Such professional pleadings for mercy have no value at all, and so do not deserve any reproof. On the other hand, reproofs will only set a premium on these prayers and help them to accomplish their object. Fie upon the *Englishman* that it cannot see through all this!

(c)—Jails.

19. The *Pravasi* (Calcutta) for Aswin 1322 (B.E.) writes:—

"Political prisoners."

What is not considered sedition in England may be sedition under the Indian law. What was not sedition ten years ago may be sedition under the new law. Hence political offenders should not be punished in the same manner as ordinary offenders are punished, and in no civilised country are they so punished. Neither Michael Davitt, the Irish Fenian, nor suffragettes like Lady Constance Lytton, were ever placed in prisons under the same hard conditions as are ordained for ordinary prisoners, although they were guilty of very

PRAVASI,
ASWIN, 1322 B.E.

serious offences. But in our country political prisoners are subjected to equal hardships with ordinary prisoners.

Next, referring to the Hon'ble Sir Reginald Craddock's reply to the Hon'ble Mr. Surendra Nath Banerji's question in the Supreme Legislative Council on the subject of the alleged harsh treatment accorded to a political prisoner named Nagendra Chandra Chandra, in the Multan Jail, the writer goes on to say :—

It is for Government to judge whether political prisoners should be awarded such punishments as Nagendra Chandra Chandra has received in the Multan Jail. We only request the authorities to fill in the following gaps in Sir Reginald's reply :—

- (1) A prisoner does not become lean, weak and invalid for nothing. Why did Nagendra become so?
- (2) Only turbulent prisoners are put in shackles. Why was Nagendra put in shackles?
- (3) Why was he put in a separate cell?
- (4) What caused the rumour that he had leapt into a well?
- (5) Of which doctor is it the experience that a prisoner just recovered from a disease is able to grind 12 seers of grain? What is the opinion of other medical men on the subject?
- (6) Is it a rule that if a political prisoner just recovered from a disease refuses to work, he will receive 15 stripes?
- (7) Nagendra belonged to a respectable family. He was never accustomed to the sort of work he was asked to do in prison. It ought to have been ascertained whether his refusal to do work was due to the work being too hard for him.

Prisoners, we think, should be confined in prisons in their native province. In that case their relatives can know what grievances they have, and can consequently seek redress by petitioning the authorities. Every prison is so well guarded that it cannot be possible for any political prisoner to escape from it. Under the circumstances, it seems perfectly unnecessary to send a political prisoner of one province to a prison in another province.

CHARU MIHIR.
Sept. 21st, 1915.

20. In every civilised country, writes the *Charu Mihir* (Mymensingh) of the 21st September, political prisoners are treated in a way different from ordinary felons, but the treatment which has been accorded to Nagendra Chandra Chandra, in the Multan Jail shows that things are quite different in our country. He was at first made to pound bricks into *surkhi* and next to work at a well; then he had both legs fettered for six months; after this he had another six months' well-digging; he was next kept in a solitary cell and made to pound 12 seers of corn daily; and over and above all this he was flogged from time to time. We hope that His Excellency the Viceroy will take steps to ameliorate the treatment of such political convicts.

(d)—Education.

SANJIVANI.
Sept. 23rd, 1915.

21. Protesting against the proposal made by the Calcutta University to abolish the Pleaders Examination, the *Sanjivani* (Calcutta) of the 23rd September writes :—

It is well known to the authorities of the University that save and except Dacca and Gauhati, no place outside Calcutta within the jurisdiction of the University has a Law College for teaching the B.L. course. Many a poor graduate in the mufassal, therefore, who cannot afford to prosecute the study of Law at Calcutta, Dacca or Gauhati, joins the local Pleaders classes. These men, when they pass the Pleaders Examination, do not prove in any way inferior in legal acumen to B.L. passed pleaders. The proposal to abolish the Pleaders Examination will, we believe, evoke protests from every mofussal town, and we hope that the University will withdraw it.

(e)—*Local Self-Government and Municipal Administration.*

22. The *Sanjivani* (Calcutta) of the 23rd September writes:—

"Is it to be called self-government?"—The Comilla Union.

It has been decided to form a union, under the Local Self-Government Act, with Comilla town and a few adjoining villages. Every one of the members of the Union Committee will be nominated by Government, and at least three of them will be Musalmans. The people of Comilla have petitioned Government to substitute election for nomination. We ask, is magisterial rule to be called self-government in Bengal?

SANJIVANI,
Sept. 23rd, 1915.

23. A correspondent of the *Sanjivani* (Calcutta) of the 23rd September says that the election of Babu Pyari Lal Das to the Chairmanship of the Dacca Municipality has given almost universal satisfaction to the local people. Of the 14 elected Commissioners of the municipality, 10 voted for him. The leading pleaders of the local Bar have expressed their confidence in him by holding a public meeting. Pyari Babu is a highly educated, cool-headed and substantial man. He will be able to afford to neglect his profession in the interest of the work of the municipality. He has been a Commissioner of the municipality for the last 20 years and worked as its Vice-Chairman also.

SANJIVANI,
Sept. 23rd, 1915.

Already the Commissioners are expressing satisfaction at his work, for he always works in consultation with them. The paper said nothing but the truth when it remarked that those who were trying to get the election of Pyari Babu nullified were enemies of the elective system. It is a pity that the *Herald* should have ridiculed the meeting of leading pleaders as a rowdy business.

(f)—*Questions affecting the Land.*

24. Considering that the collapse of the jute trade and the failure of the paddy crops have brought great distress upon the people of Jessore, the *Dainik Basumati* (Calcutta) of the 24th September agrees with the *Jasohar* (Jessore) in thinking that the proposed settlement operations in that district should be postponed for the present.

DAINIK BASUMATI,
Sept. 24th, 1915.

25. Considering that Bengal is now passing through troublous times, the *Nayak* (Calcutta) of the 23rd September asks Government to postpone the realisation of settlement fees till the cold weather at least. The matter has been represented to Government by the people of Dacca and Government deputed an officer to enquire into the question, but so far nothing has been done. The object of the laws framed by Government is no doubt good, but, unfortunately, they are not always administered properly. Hence much mischief is done.

NAYAK,
Sept. 23rd 1915.

26. The *Rayat* (Calcutta) of the 20th September has the following:—

"Hope and object."

Although there are many communities in Bengal from a religious point of view, there are only three which may be taken into account from a worldly point. Of these three, again, if the ruling community be excluded we have only two left—the zemindars and the raiyats. The power wielded by the zemindar, though not always exercised openly, is felt none the less by the raiyat, who submits to everything silently as if he were an inert mass. Needless to say that the cause of this is the raiyats' poverty and want of education. If even under the benign British rule the backbone of the population is to be without any substance, can there be any hope for the country? The object of this paper is to enlighten the ignorant raiyat, to make him fit for the struggle for existence, to bring to the notice of Government and the leaders of the people his wants and grievances, and to seek their redress.

RAYAT,
Sept. 20th, 1915.

Articles will regularly appear in the *Rayat* which will teach the people of Bengal how they should build up their character, how they should sacrifice their own interests for the sake of those of their country, what they should do to improve the agriculture of the province, and so forth.

The Hindu, the Musalman and the Christian may have their religious differences, but they should sink these differences when working for their country. Just as the term "zemindar" means all classes of landlords—Hindu, Musalman, etc.—the term "raiya" should include the raiyas of all religious denominations. Religion should not be mixed up with questions affecting the common interests of the people, for if we do that our noble object will be frustrated, and the raiya will never be able to overcome the opposition of the zemindar and the money-lender and assert himself; and with the ruin of the raiya, the high hopes with which we have undertaken the publication of this paper will be shattered.

A nation or a community must be united if it wants to make any progress, for individual action can never exalt a whole nation or a community. The *Rayat* will be the mouth-piece of the raiya community whose welfare is its sole object; and all Hindus and Musalmans should unite and help it in its noble undertaking.

The *Rayat* is determined to aid the jots and agriculturists in the province in the fulfilment of their hopes, and prays to God for help.

RAYAT,
Sept. 20th, 1915.

27. The *Rayat* (Calcutta) of the 20th September reproduces from the

The zemindar and the raiya.

Bharatbarsha a story which describes how an unscrupulous zamindar dispossessed a poor raiya of the land he had been occupying for generations, and remarks that the incidents described in the story often happen in actual life, though the victims of the oppression can seldom afford to seek redress or even bring the matter to the notice of their rulers. It is a well-known fact that the zemindars of Bengal oppress the raiyas in various ways, such as enhancement of rent, payment of *nuzzur*, realisation of exorbitant interest on arrears of rent, etc. They often drive the raiyas out of hearth and home and ruin them. The paper appeals to Government to put an end to this state of things.

(g)—*Railways and Communications, including Canals and Irrigation.*

DAINIK BASUMATI,
Sept. 27th, 1915

28. The *Dainik Basumati* (Calcutta) of the 27th September refers to

The Grand Trunk Canal.

the impending construction of the Grand Trunk Canal and writes that Government should seriously consider whether or not this canal will interfere with the flow of existing rivers. Gain to trade will be no compensation for the loss thus caused.

(h)—*General.*

SANJIVANI,
Sept. 23rd, 1915.

29. Referring to the table published by the Government of India, showing

"Liberality in India and narrowness in the Colonies."

that 67 colonials are employed in the higher grades of the public service in India, the *Sanjivani* (Calcutta) of the 23rd September

writes:—

It is a matter of great regret that Indians should be treated as pariahs in the British Colonies. Why should the Indian British subjects be thus insulted and humiliated within the Empire? Will not the Government of India do anything to secure good treatment for them in the Colonies?

CHARU MIHIR,
Sept. 21st, 1915.

30. The *Charu Mihir* (Mymensingh) of the 21st September writes:—

Wider rights for Indians after the war.

Excepting the United Kingdom there is no part of the British Empire where Indians are not persecuted. In the British Colonies the admission of Indians is prohibited except as coolies, although the peoples of these Colonies are free to come to India and appropriate to themselves all that is best in the country. Of late, however, there has been a talk of granting the people of India wider rights and privileges after the war, but the very mention of the thing has made the Anglo-Indian Press furious. It will, indeed, be very fortunate for us if we obtain new rights and privileges after the war, but care must be taken that the Colonists do not add to the number of our masters.

31. The *Nayak* (Calcutta) of the 23rd September has the following:—

The Imperial Conference.

What is this Imperial Conference which our Babus are so mad after? Australia, New Zealand and Canada are countries peopled by pure Britishers, who have nothing in common with Indians. India is a zemindari belonging to the British, and a subject people like ourselves would be as much justified in wishing for British privileges as a frog wanting to pose as an elephant. A farce has recently been played in the Imperial Council over a question which has afforded our "Babus" an opportunity to indulge in a good deal of speechifying and enabled Lord Hardinge to win some applause, though we are as yet unable to make out why. Indeed, we cannot find anything in the whole affair to go into ecstasies over, though we must admire our English rulers for the way in which they can make fools of the "Babus." The report of the doings of the "Babus" at the Council meeting above referred to has really made us hang our heads in shame. But may we ask Lord Hardinge, what is the good of making fools of these "Babus," whose opinions never count for anything with the public at large? Indeed, all this inclines us to think that our rulers have not yet been able to know our countrymen at their true worth; and we must also confess to our inability to see through our rulers' clever moves. It would be a mistake to judge of the people at large on the standard of a handful of "Babus," who are the product of English influences, and who like so many gramophones only reproduce what their rulers put into their mouths. We appeal to the English not to lead the people astray by holding up wild hopes before them, for the nonfulfilment of these hopes are sure to lead to much mischief, such as unrest, anarchism, etc.

32. The *Nayak* (Calcutta) of the 24th September writes:—

"The Imperial Conference—Ah! what have we gained from our infatuation!"

The Hon'ble Mr. Chariar, who represents Madras in the Imperial Council, is, we see, a man who tries to speak out the truth in the Council. Our contemporary of the *Indian Daily News* also has always been a truthful and fearless paper. In fact, the *Daily News* is the only paper which has published a very truthful criticism of the farce which was played in the Imperial Council a few days ago in connection with the Hon'ble Mr. Muhammad Shafi's resolution. As for men who read and understand insignificant one-pice journals like ours, their opinions never have any influence on the administrative policy of a Viceroy or a Provincial Governor. But yet we will not hesitate to speak the truth, for we are strongly of opinion that it is perverted political agitation which has sown the seed of anarchism among our young men. When we find the best of our youths going astray and paying the penalty of their guilt by being sent to jail or hanged, we cannot help feeling angry with the men whose evil counsel pervert their heads, and speaking the truth.

As we have said before, the Indian Empire is a zamindari belonging to the British, whose will must be supreme. If it be necessary to represent India on the Imperial Conference, the Secretary of State for India and the person or persons selected by him will do so, and we need not bother our heads over the matter. What, again, have we to gain if a member of the Indian Civil Service or a "Babu" is vested with the privilege of admission into that Conference? No speech of Lord Hardinge's has ever made us angry, for His Excellency has never, since he became the Viceroy of India, tried to hoodwink the public with soft but insincere words. We have always praised His Excellency. The speeches made in the Imperial Council in connection with that lollypop representation in the Imperial Conference are really rather annoying. It is the duty alike of the rulers of India and the leaders of Indian public opinion to do their best to make the relations between the Indians and the British sweet and happy, and the more smoothly an official performs this duty the greater statesman will he be. On the other hand, the official who tries to hoodwink the people with specious promises only widens the path of their ruin. From this point of view we are opposed to Lord Ripon's administrative policy. Why should we lose sight of the fact that we are a subject race? Or why, again, should officials try to make us forget this by using soft words? We Indians can understand the real facts very well. We know how much we gain by remaining under British rule. In spite of all our

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hankering after self-government, admission into Legislative Councils and opportunities for delivering speeches, and notwithstanding our rulers' alluring promises, we know how happy we are under British rule. It is because we Indians know this that Hindus, Musalmans, Gurkhas and Pathans are readily laying down their lives for the English. Indians are going to every part of the world to fight for the British nation and also readily contributing whatever they can afford towards the expenses of the war. We had thought that at a time like this Lord Hardinge would not make any alluring promises. Agitation over such promises may be all very well in peaceful times; but at the present critical moment it would have been prudent, as the *Indian Daily News* says, not to agitate over Mr. Muhammad Shafi's resolution. Lord Hardinge has, we are afraid, done a rather awkward thing at the close of his administration.

No Indian, saving a few agitators, will be satisfied with your lollypops of Home Rule, Colonial self-government, and the like. Indians are British subjects; but can you appoint picked men from among them as commissioned officers in the army? Even a fair Eurasian born in India is not admitted into the commissioned ranks of the army, to say nothing of the Indian. A year has been spent in considering whether not only Indians but even Anglo-Indians should be given commissions in the army, but all the same Indian soldiers are gladly laying down their lives by fighting for the English in France, the Dardanelles, Egypt, East Africa and Irak. The Indian knows the value of caste distinction, and that is why he raises no trouble over this hesitation of yours.

Can you grant to Indians even a half of the privileges which European British subjects enjoy under the Criminal Procedure Code? You do not grant them the privileges because they should not—they cannot—be granted. We do not blame you for this. Just as we cannot part with our Brahminism, you cannot part with your privileges as white men. So we keep silent over this differential treatment. But why should you try to turn our heads by making tempting promises? It is this which makes us feel mortified and sorry. The Hindu or the Musalman who receives English education and adopts English civilisation and habits ceases to be an orthodox Hindu or Musalman. He really loses his caste, religion and manliness. If, moreover, he is infatuated with wild hopes which are not to be fulfilled, he gradually becomes inimical to, and discontented with, the English. All the present anarchism, discontent, assassinations, thefts and dacoities undoubtedly have at the root the disloyal feeling which is the result of the political agitation of our Babus, who are the destroyers of our religion and caste. Those who forsake their caste and religion and adopt English ways are very anxious to rub shoulders with the members of the ruling race and receive the same treatment as they. It is because this fond desire is not to be fulfilled that they are the first to heave the sigh of disloyalty. All this compels us to appeal to Lord Hardinge and to our great rulers not to ruin us by tempting us with hollow promises and turning our heads. We would rather advise them to treat us in such a way as not to let us forget for a moment that we are the subjects of the British. So long as the subject instinct remains strong in us we shall never overstep our bounds, we shall never forget what we are, we shall never, under the influence of any false hope, behave like the frog who attempted to dance like an infuriated elephant. You are our rulers—is it proper for you to make fools of your subjects? If we become silly fools, all of us, and be prone to imitating others, you will have to continue to be our rulers all the same. We, therefore, appeal to you not to make fools of English-educated Indians, at least for the sake of your prestige.

BANGALI,
Sept. 24th, 1915.

33. The *Bangali* (Calcutta) of the 24th September writes:—

The Imperial Conference—"One cannot change one's disposition even after death—The *Englishman* denounced."

A proposal has been accepted by the Indian Legislative Council that India should have some measure of representation on the Imperial Conference. None but a prophet can say when this right will be conceded to India, when India's official representative will sit amidst the gathering of the colonial whites and when subsequently, by a process of evolution, this representative will come to be a member of the unofficial community. We can only wait hopefully.

The leaders in the Legislative Council have almost unanimously expressed their satisfaction with this resolution. That was natural. That their long-continued efforts have now been crowned with some measure of success, through the surrounding conditions being favourable, affords them some ground for hope.

But probably Indians—moderate Indians—will not be permitted to enjoy this satisfaction without opposition. The nectar which our leaders have gleaned, after churning the ocean of the Legislative Council, is already being converted into poison (the allusion is to the story in the *Puranas*, according to which the god Siva drunk off the poison which was generated by the churning of the ocean. The poison stuck in his throat and discoloured it and he obtained the surname Nilakantha, or blue-throated) through the anti-Indian bias of the Anglo-Indian editors. There is no doubt that after this, the churning by the *Englishman* will raise up poison. Will Balgangadhar Tilak again play the part of Nilakantha and swallow up the poison?

There is no doubt that the cry raised by the *Englishman* will be soon taken up by all the Anglo-Indian papers of that sort, and that that cry is the cry of "Indian unfitness."

Babu Surendra Nath, who may be compared to the Niagara falls for his hopefulness, said in the Legislative Council, that in time a non-official representative might be expected to take the place of the official representative now to be selected.

The *Englishman* of Calcutta cannot bear even this. Our leaders, by hopeful utterances like these, benefit Government. These hopes keep the people peaceful and restrained. That popular rights are being enlarged, and will still further be enlarged, that in the near future India will secure self-government and be a part and parcel of the British Empire, with full liberty to evolve on her distinctive lines, these are hopes to which all Indian politicians earnestly cling. Wise British statesmen know this, but utterly thoughtless and mean-minded and utterly selfish papers like the *Englishman* cannot be made to recognise this great truth.

According to the *Englishman*, Indians are stupid, and our leaders are such idiots that the idea of popular representation on the Imperial Conference is utterly absurd and impossible. Officials, on the other hand, in point of wisdom, may be compared to Mount Everest, in point of experience, to the Sahara. Says our contemporary: "Men with a knowledge and training probably unrivalled in the world and with so abiding an affection for India that they are more representative of India than men of Mr. Banerji's calibre can ever hope to be."

It may be true that Providence has endowed Civil Servants purposely with all the virtues and desirable qualities, and has nothing to spare for Indian and Asiatics, but we are not prepared to believe it. Such shamelessness in expressing opinions is rarely seen. The people of the country are to have no rights whatever; rather they are to be called stupid and ignorant. This kind of generosity and courtesy is to be expected only from papers like the *Englishman*, which in such bad times try to discredit Indian loyalty by making such remarks. Unless they were extremely stupid would they create race-hatred at such a time as this?

They claim that they alone know how to govern the country, and that Surendra Nath and Tilak are mere children. What is the cure for such impertinence? How can these impudent braggarts be restrained? Let Government tell them to curb their tone and the country will be free from unrest. Let not Government forget that though we may be able to bear the sun's rays, the heat reflected back from the sands on which the sun shines is quite intolerable. It is undeniable that we are quite sick of these constant denunciations by Anglo-Indian papers of our own country and our countrymen.

34. The *Bangali* (Calcutta) of the 25th September writes:—

The Imperial Conference—
"Outcasted." In the words of the poet slightly modified,
"It was in my skies that the dawn first broke; it
was in my groves that the songs of the *Vedas*
were first sung; it was in my forest-homes that religious and other knowledge
first developed." That myself am here, still surviving with the memories of

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ages. It was on this sacred soil that civilisation first developed in the world; it was in the forest-homes of my anchorites that the torch of knowledge was first lighted. My sons carried that torch to distant countries. My trading vessels forged a hundred links of contact with other countries.

Yet, it is the same myself who am now an outcaste. Thanks to my ill-luck, you have outcasted me. In the Imperial Conference, where Canada and New Zealand and South Africa are represented, there is no room for me.

You say that only self-governing parts of the empire are represented on this Conference, and under this rule you exclude me from it.

Can you say that I do not wish well to the British Government? Can you say that I do not fly the British flag? If you cannot, by what right do you exclude me from the Imperial Conference?

My interests are no less involved in the maintenance of the British Empire than Canada's or Australia's. In this day of crisis, I am shedding my blood for King and Empire in exactly the same way in which you are sacrificing yourself. Given opportunities, millions of my sons will give up their lives for the glory of the Empire. Do you want, in spite of all this, to leave me out?

My doors are ever free to admit your industries and thereby enrich you. You can any of you come and secure service in my country, whereas you rigidly exclude my sons from all your territories. Nevertheless, I am an outcaste.

I constitute the best reserve of physical strength that England has. As Lord Hardinge has said, "She is the Empire's greatest military asset."

I kept silence all along, but occasions arise when even a dumb man feels impelled to speak. That is why one of my sons has recently claimed for me representation at the next Imperial Conference. It cannot be that while Colonial representatives sit on this Conference, my representative alone shall be excluded. As Mr. Muhammad Shafi put it:—

"Is there a single problem of Imperial or even international interest in which India, as an integral and an important part of the British Empire, is not directly concerned? Is there a single Imperial question in relation to which the interests of Great Britain, of the self-governing Colonies and of India are, under the existing condition, not indissolubly bound together?"

There is no possible question relating to the British Empire in which India is not interested—so close is the connection between the two. It can never be just or reasonable to exclude me from the Imperial Conference, because I am still not in the enjoyment of self-government. To quote Lord Hardinge's own words:—"That (because she is not self-governing country) seems hardly a reason why she should not be suitably represented at future Conferences. India's size, population, wealth, military resources and, lastly, her patriotism, demand it."

I do not believe that my Sovereign King George and the British Parliament, wedded as it is to the principle of liberty, will refuse this right to my sons.

In what respect are my sons inferior? Is there any country on earth equal to theirs, in variety of resources and in the immensity of its population? Is there any country so rich as myself? I possess a reserve of physical strength, which if actually utilised, will make me irresistible.

I have now devoted all I have to the service of my Empire. In return for this sacrifice, are not my sons to secure the right of representation on the Imperial Conference? Are they still to remain outcasted?

35. The *Bangali* (Calcutta) of the 27th September writes:—

The Imperial Conference—
"Counting the chickens before
they are hatched."

The *Pioneer* is opposed to the idea of any non-official Indian representing India on the Imperial Conference, on the ground that the Colonies will be represented by officials, but can an official in this country be considered to be a representative of the educated Indian community in the same sense as a Canadian official may be accepted as the representative of the Canadians? There is, however, this obstacle to a non-official Indian being admitted into the Conference, because it is being composed of representatives from the Colonies who are all officials and are not, apparently at least, the representatives of the public. A non-official

Indian can, therefore, find no place on the Conference. The Government of India may overcome the obstacle by sending a high-placed Indian official to the Conference. The *Pioneer*, we are glad to say, has every sympathy with Indian aspiration in this connection, and we have every hope that a sustained agitation on the question will be successful.

36. The *Dainik Chandrika* (Calcutta) of the 25th September, referring to the question of Indian representation on the Imperial Conference, writes that the fact that India is not self-governing should not be allowed to stand in the way of such representation. Lord Hardinge, in his most sympathetic speech in Council, expressed the same view. His Excellency has shown statesmanship of a rare order during his term of office here and probably as he is in favour of this change, nobody will object to it. If some Anglo-India papers are nevertheless found objecting, their opposition will not matter much. As it is, India has rendered immense services to the Empire in this war, and though she asks for no reward, she is bound to be rewarded by her rulers out of their own sense of propriety and justice. This is not the time when we can bandy words with irresponsible and foolish Anglo-Indian journalists. These people ought to know that their vapourings will not make the Indian people deflect from their strong attachment to the British Raj, and God, in his own good time, is bound to reward that attachment by giving us all that we ask for.

DAINIK CHANDRIKA,
Sept. 20th, 1915.

37. The *Dainik Basumati* (Calcutta) of the 25th September says that the vast masses of the Indians have no interest in the question of the official representation of India in the Imperial Conference. What they want is food, health, industries and education. Unless these are provided, there is no salvation for them. They have now nothing else to pray for than these.

DAINIK BASUMATI,
Sept. 25th, 1915.

38. The *Tarjoman* (Calcutta) of the 23rd September, in commenting on the question which Sir Fazulbhai Carrimbhai will ask in the Imperial Legislative Council about the *Haj*, says that the views expressed by Sir Fazulbhai Carrimbhai about Messrs. Turner, Morrison & Co.'s scheme of return tickets should be considered as voicing the opinion of all Moslems in India. The plea put forward by Messrs. Turner, Morrison & Co. in support of their scheme has been proved by all the Islamic papers to be quite feeble; but apart from the question as to how far the Company's arrangements will be advantageous or harmful, there is another point that deserves special attention in this connection, namely, seeing that the work of carrying pilgrims to Jedda has merely a commercial aspect, why should not Moslem owners of shipping companies, who may desire to do this business and do it earnestly, be given preference in this matter? Turner, Morrison is a European company and has naturally the sole thought of personal gain. It can never have in view the comfort and convenience of the Hajis from the Islamic point of view; while the Moslem ship-owners, besides having trade interests, are desirous of acquiring heavenly reward by providing for every possible comfort and facility for the Hajis.

TARJOMAN,
Sept. 23rd, 1915.

The paper concludes: "We hope that the Government of India will keep the feelings of its Islamic subjects in view in the *Haj* affair."

39. While approving of the postponement of the construction of the proposed Government office buildings at Karachi, the *Dainik Basumati* (Calcutta) of the 24th September asks why costly projects such as the building of the new city of Delhi, the establishment of a High Court in Bihar, etc., which are of much less importance than the buildings at Karachi, have not yet been abandoned. But then whatever the rulers do must be right.

DAINIK BASUMATI,
Sept. 24th, 1915.

40. The *Nayak* (Calcutta) of the 23rd September takes exception to the Government of India spending huge sums of money on costly political cases, creating new appointments, building the new city of Delhi and establishing a High Court in Bihar, while the Government of England is practising the strictest economy. The

NAYAK,
Sept. 23rd, 1915.

paper thinks it a pity that in spite of floods and famine, the Government here should be so extravagant.

MOSLEM HITAIISHI,
Sept. 24th, 1915.

41. The *Moslem Hitaishi* (Calcutta) of the 24th September regrets that Government has not yet thought fit to give a favourable consideration to the prayer of civil

Pay of Civil Court peons.

court peons for an enhancement of their pay. These peons are really poor and the pay they receive is really insufficient, considering the general rise in the prices of articles of food. It is hoped that the benevolent Government will not make any further delay in affording them relief.

HITAVADI,
Sept. 24th, 1915.

42. In regard to the recent press *communiqué* about the impending appointment of a Judge from England in the Allahabad High Court, the *Hitavadi* (Calcutta)

The Allahabad High Court.

of the 24th September asks if there was no qualified Barrister or Vakil at Allahabad who could be selected.

DAINIK CHANDRIKA,
Sept. 24th, 1915.

43. The *Dainik Chandrika* (Calcutta) of the 24th September learns from the *Amrita Bazar Patrika* of the 18th idem that

Treatment towards a sick gentleman in the Medical College, Calcutta.

on the 6th idem, Babu Jnanendra Nath Basu, an officer of the Postal Department, went to the Calcutta Medical College for an examination of his disease by the Professor of Surgery there. The Professor had not yet come when Jnanendra Babu arrived, so that the latter was asked to wait in the record-room. In the record-room he asked for a chair, but did not get one. Being very weak he wanted to sit on the floor, but this was also forbidden. The result was that he fainted. The complaint is serious. An enquiry should be made to ascertain whether it is true or not.

SANJIVANI,
Sept. 23rd, 1915.

44. In reviewing the Report on the Working of Hospitals and Dispensaries in Bengal for the year 1914, the

"Hospitals and dispensaries in Bengal."

Sanjivani (Calcutta) of the 23rd September writes :—

It is astounding that most of the District Boards in Bengal did not follow the advice of Government as to enhancing their grants for the distribution of quinine as a prophylactic against malaria. Malaria is ruining the country. It is shameful that District Boards and municipalities should not do everything in their power to check it.

The rapid growth of tuberculosis is a serious danger. This fell disease was formerly almost unknown in this country. Poverty, unwholesome food and unhealthy lodgings have bred it here. The number of dispensaries in this country is too small, considering its population and area. The result of this is that most villagers get no medical aid when they fall ill. We earnestly request Government to increase the number of dispensaries.

NAYAK,
Sept. 23 d, 1915.

45. A correspondent writes as follows to the *Nayak* (Calcutta) of the 23rd September :—

Partition of Dacca.

The policy of "divide and rule" prompted the partition of Bengal, and it is this policy which is in another way to be given effect to by partitioning the Dacca district. No Magistrate of Dacca, excepting the one who has recommended the division of the district, has ever complained of the work of the district being too heavy for him; and the official who suggested the splitting up of the district did so probably because his own ill-health made him incapable of work. A partition of the district will be a very costly affair, which should not be carried out at a time of universal distress like the present. If the district be really unwieldy, why not create new subdivisions? The inhabitants of the villages of Narila, Meghla, etc., have now to come to Munshiganj for their law cases, and this causes them no end of inconvenience. The mischief can be remedied if the villages lying on the west bank of the Dhaleswari between Lohaganj and Taltola be formed into a subdivision. Another subdivision may be formed in Bhatpara or in Manikganj. A third subdivision can be created between Manikganj and Thaka. We hope that Government will consider these suggestions. We know our wants and grievances better than our rulers, who are only birds of passage in this country. It will not, therefore, be proper for our rulers to do anything which may hurt our feelings.

46. Referring to the suit brought against the Universal Assurance Company of No. 191, Bowbazar Street, Calcutta, by Srimati Adiswari Devi, of Solak, in the Bakarganj district, the *Dainik Basumati* (Calcutta) of the 24th September remarks:—

Insurance frauds.

DAINIK BASUMATI,
Sept. 24th, 1915.

It is not always possible for a person living in a village far away from Calcutta to sue the insurance concern by which he may happen to be swindled, and so such frauds do not always come to the notice of the public. We have received numerous complaints against many insurance companies, but we cannot publish them for want of evidence. We, however, ask Government to keep a watchful eye upon the numerous insurance concerns and provident funds which are springing up in Calcutta almost daily. Many of these institutions offer very tempting terms to their subscribers, such as the payment of large sums of money as annuities in return for extraordinarily small monthly premiums; and unless Government exercises a keen supervision over their doings, many a poor man will be ruined. It is not very difficult for an insurance concern to be honest and to conform to the regulations framed by Government, and we appeal to Government to do away with every concern which fails to do so. We shall be glad to know what the Universal Assurance Company has to say about the allegations made against it.

47. The *Dainik Basumati* (Calcutta) of the 22nd September writes that recent official statements on the subject show that there are many insurance companies and provident funds in this country which are more or less insolvent. Government should take them over and liquidate them under its own control. Otherwise the shareholders of the companies will be ruined.

Insurance companies.

DAINIK BASUMATI,
Sept. 22nd, 1915.

48. The *Nayak* (Calcutta) of the 21st September writes:—

"Internment."

Government are now interning many Bengali boys and youths. We do not know why they are taking this step, nor will it do us any good to know it. We have, however, a suggestion to make in this connection.

The Germans are determined to ruin the British, and, in fact, there is no other race whose relations with the British are so bitter. The Germans are trying to injure the British by employing every means in their power, be it force, be it trickery, or be it sin. All German subjects resident in India are being interned by our Government in good, healthy places and entertained right royally. These Germans are quartered in comfortable houses at Ahmednagar and Darjeeling, and fed and clothed and fêted like so many honoured guests. And to cap all they are allowed the company of their wives occasionally. In fact their camps are, as it were, the barracks for housing sons-in-law, described in Dinabandhu Mittra's farce, *Jamai-Barrick* (the son-in-law's barrack), the only difference being that whereas in Dinabandhu's barrack every son-in-law had to obtain from the maid-servant in charge a ticket of admission into the zenana, in these barracks it is the ladies who have to get passes to see their husbands.

And this is how such dreadful enemies are being petted. Why then accord such harsh treatment to Bengali boys who, misled by the evil counsel of German agents, are committing disloyal acts, which are not of a very serious nature? Since Government have to spend a lot of money for a large number of men, why do they not intern all these Bengali youths in a camp like the one provided for the Germans? Cannot they be detained at Shillong or some other healthy hill station in Assam, which is not very easily accessible? Or they may be let loose upon some healthy island in the Andamans, where they may live for good with their wives and children and take to agricultural pursuits. If they like, they may chatter about their *swaraj* there, and, getting it, fight among themselves and kill one another. Let the English only guard the sea round the island so that these young men may not escape from it on rafts, and everything will go on smoothly—at least, we shall not object. If *swaraj* be established in such an island in the Andamans, Government may even send Surendra Nath Banerji and Bhupendra Nath Basu there, and Surendra Nath may once again put upon his head the crown of *swaraj*. Such a *swaraj* will cost Government nothing, and, besides, will spare it the bother of

NAYAK,
Sept. 21st, 1915.

autonomy. All that Government will have to do is to protect the island from external enemies. If Government accepts our advice, it will be spared much unnecessary expense on litigation and the maintenance of interned persons, and the whinings of the *Patrika* and the *Bengalee* will cease, because the editors of these papers will by turns be the lord of that island and conduct *swaraj*. They will, of course, have to reside there as a test of their fitness for self-government. This will restore peace to Bengal, abate political discussion and agitation, and give the public rest.

What we ask for is, if Germans are to be feasted and fêted like honoured guests, why should not their disciples, the Bengali anarchists, be treated at least like the attendants of those guests? We know that the English have a great love for strict justice and that they will not reject our proposal. Besides, Lord Hardinge, who is a just Governor, is sure to see the reasonableness of the suggestion and take the necessary action.

III.—LEGISLATION.

CALCUTTA SAMACHAR,
Sept. 28th, 1915.

49. The *Calcutta Samachar* (Calcutta) of the 28th September supports the note of dissent which has been submitted by Pandit Madan Mohan Malaviya along with the

Hindu University Act.

Select Committee's report on the Hindu University Bill. The paper says that without the provision of religious training the Hindu University will fail to achieve the purpose for which it is being created. The paper adds that if the Select Committee has got any doubt about the demand of religious education by Hindu India, the passing of the Hindu University Bill should be deferred till the war is over and in the meanwhile the Bill should be referred to the country for consideration.

DAINIK BHARAT
MITRA,
Sept. 25th, 1915.

50. The *Dainik Bharat Mitra* (Calcutta) of the 25th September says that it will not be out of place to say that Government has reserved great power for itself, which

Ibid.

has, to a very great extent, reduced the independence of the University. Over and above this Government has given undue authority to the Visitor, with whom the authorities of the University are sure to come into conflict. Government has assured us by saying that the Visitor will use his power with discretion, but the paper doubts this, and says that even when a Lieutenant-Governor like Sir James Meston does not adopt the even and straight path, the assurance given by Government does not reassure the public mind. The paper adds—let us wait and see how far the University is able to realise its aims with obstruction at every step.

Then it goes on to refer to the Select Committee's report and supports the notes of protest submitted by the Hon'ble Mr. Malaviya, the Hon'ble Maharaja Sir Manindra Chandra Nundy and the Hon'ble Mr. Surendra Nath Banerji.

RESALAT,
Sept. 23rd, 1915.

51. The *Resalat* (Calcutta) of the 23rd September says that the Punjab Government is contemplating the codification of customary laws. A committee is engaged in

Codification of customary laws.

considering at this moment the question at Simla. The intention of the proposed enactment is to codify all existing customs which are yet unrecorded but which occasionally leads to litigation in connection with which much difficulty is experienced. The paper remarks that it is a wise proposal. There is no reason why the customary laws in the Punjab which govern the conduct of the people and which they successfully bring to the notice of the courts should not be given a legal shape as well. It is a fact, however, that there are many customs which are opposed to the religio-legal books of Hindus and Muhammadans. The paper urges that such of the customs as are opposed to religious books should not be allowed to be passed into law. It suggests that Government should consult not only the Hon'ble Members and Judges, but also the religious leaders of the people, both Hindus and Muhammadans. It also appeals to both these communities to help Government in the framing of these laws.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

52. The *Nayak* (Calcutta) of the 24th September is not at all sorry at the diminution of the area under jute cultivation, for the land thus set free may be much more profitably employed in the cultivation of rice, sugar-cane and cotton. Jute has never done any real good to Bengal and, whatever may be the consequences to the people of foreign lands, the paper advises Bengalis to give preference to the cultivation of other things.

NAYAK,
Sept. 24th, 1915.

53. The *Hitavadi* (Calcutta) of the 24th September gives accounts of famine and scarcity in different parts of Bengal. At Kharipla, in Tippera, the men have been reduced to skeletons, and Kuti, in the same district, is suffering from flood and famine. At Chandla, in the Kasba thana, the situation is equally bad. In the district of Bankura, famine has broken out in the village of Galia, in the Kotalpur thana. A similar state of things exists in the village of Harnasra, in the Taldangra thana. The majority of the inhabitants in the villages of Sonabandh, Bolara, Borut, Paira, etc., are suffering from scarcity. Some villages in the Saltora thana also are in the grip of famine. In the villages of Bulya, Malya, Haloapara, Alakpore, Goalnagar, Nayapara, Atkapara, in the district of Sylhet, most of the people are in a state of semi-starvation. Relief is badly needed here.

HITAVADI,
Sept. 24th, 1915.

54. Writing in the *Sanjivani* (Calcutta) of the 23rd September, Babu Sarat Chandra De, Secretary of the Chandpur Famine Relief Committee, says that the subdivision is still flooded and that distress is increasing. The *aman* paddy crop is not altogether destroyed, but relief must be provided till it is harvested in the month of *Agrahayan*.

SANJIVANI,
Sept. 23rd, 1915.

55. Writing in the *Sanjivani* (Calcutta) of the 23rd September, Rai Sahib Rajmohan Das, Chief of the Brahmo Relief Mission in Eastern Bengal, says that Government having taken over charge of most of the relief centres in the Narayanganj subdivision, the Mission has withdrawn from those centres. Of the 76 unions in the subdivision, 70 have been flooded. Government has taken charge of the relief of 65 of these flooded unions. The remaining five unions only are now in charge of private missions.

SANJIVANI,
Sept. 23rd, 1915.

56. The *Bangavasi* (Calcutta) of the 25th September publishes accounts of acute scarcity in different parts of Bengal, such as the village of Pabna, in the Saltora thana of Bankura, the Vishnupur thana of the same district, the village of Majilpur (district 24-Parganas) and the portions of the Sylhet district which adjoin the Tippera district.

BANGAVASI,
Sept. 25th, 1915.

57. Writing in the *Sanjivani* (Calcutta) of the 23rd September, Dr. Prankrishna Acharya, of Calcutta, who is now touring in the Bankura district on behalf of the Brahmo Mission for famine relief, says:—

SANJIVANI,
Sept. 23rd, 1915.

Most of the lands on both sides of the roads by which I went to the Indpur thana were uncultivated. In some low lands there were paddy plants, but these were not in ear and the time for the growth of ears is past. People are constantly emigrating eastward in search of work.

At Ambikanagar there are many people who have not tasted rice for a month, but have lived on maize, seeds of grass and the like. Most of them have been reduced to skeletons. Many have sold their little children for one or two rupees. No death from starvation is reported. Rice is not available in the local market.

The condition of village Khatra is such that relief will be necessary in about a month.

At Mushera the District Board is giving relief to 700 or 800 men by opening a road work.

At Jiyarda, a son of Kshanta Bauri died of starvation and her two other sons were on the point of death when my companion gave them some rice and thus saved them. The condition of most of the villagers is most deplorable. At Govindapur, a neighbouring village, the condition of the people is equally bad.

At Muktidi, three sons of a Bauri woman have died of starvation.

The situation in the whole Bankura district is such that four-fifths of its inhabitants will require relief from November.

DAINIK BASUMATI,
Sept. 25th, 1915.

58. A correspondent of the *Dainik Basumati* (Calcutta) of the 25th

Distress in Bankura.

September speaks of the prevalence of severe distress in the Bankura district. Steps should be taken at once for giving relief to the distressed population. Three or four people have already died of starvation. Four-fifths of the population will require relief.

SANJIVANI,
Sept. 23rd, 1915.

59. Rai Sahib Rajmohan Das, writes the *Sanjivani* (Calcutta) of the

"Distress increasing."

23rd September, gives a horripilating account of the situation in the Bajitpur Chauki, in the Mymensingh district. In village Kamla out of 184 houses, 114 have been completely washed away. No trace of the inmates of these houses is to be found. Only small portions of 15 houses remain, but the inmates of these houses also are missing.

Twenty out of 23 houses have been washed away in the Hasaipur village, 35 out of 40 houses in the Ketupi village, and 100 out of 250 houses in the Ayanapur village.

The Secretary of the Bajitpur Bar Association has wired: "Famine raging in several villages in Bajitpur Chauki. People starving. Please manage to send immediate relief." We are informed that Rai Sahib Rajmohan Das has gone to Bajitpur for establishing a relief centre there.

Dr. Pran Krishna Acharyya writes from Bankura that people of that district are emigrating to other places, little children are dying and mothers are forsaking their little ones.

The situation both in Western and Eastern Bengal is very serious. The whole country must be up and doing to relieve the sufferings of the distressed people.

RAYAT,
Sept. 20th, 1915.

60. The *Rayat* (Calcutta) of the 20th September laments the distress

"Famine in Bengal."

which now prevails in Bengal, and writes that the help which Government has so far given to the people has not been able to mitigate their sufferings. Persons with small incomes and agriculturists are almost in despair and numbers of them are on the verge of starvation. It is a shame, says the paper, that wealthy Bengalis have not yet come forward to save their countrymen from death.

RAYAT,
Sept. 20th, 1915.

61. The *Rayat* (Calcutta) of the 20th September thanks Government

Relief to agriculturists.

for sanctioning the grant of Rs. 4,500 out of the Imperial War Relief Fund for the relief of distressed agriculturists in Bengal.

DAINIK BHARAT
MITRA,
Sept. 28th, 1915.

62. The *Dainik Bharat Mitra* (Calcutta) of the 28th September has an

Famine in the Punjab—Its cause.

article entitled "Famine in the Punjab," in the course of which it says that Government did well in depriving the wheat merchants of the profit which they wanted to derive by making a corner during war time. In this connection the paper remarks that no one can fully support Government for giving certain advantages to European merchants. There were grave doubts about the success of the policy which Government had been pursuing, but unfortunately the policy proved a failure. The prices instead of falling showed a great increase, and Government in the end had to stop the purchase of grain. The effect of this has been that though there are enough wheat and gram in the Punjab, all this has passed into the hands of the traders. They are not selling it now, as they expect that a failure of rain in the Punjab will lead to the rise of prices. This is disastrous for the people at large. Government would buy more wheat if it were sold at the old rates, but the traders are not willing to do so. Government has the right to force the traders to sell their grain at the normal rate, but it appears to be in a fix and has probably not the courage to do so. In our opinion Government ought to act according to this policy and show the people that it does not hesitate in helping them in their hour of need.

The paper then goes on to say that famine creates unrest. India regrets the events which have taken place in the Punjab. Precautions, therefore, must be taken beforehand to prevent an increase in crime during famine times.

The paper brings to the notice of the authorities the growing habit of bribe-taking among Government servants. It alleges that without giving bribes it is impossible to enter Government service anywhere.

63. We understand, says the *Nayak* (Calcutta) of the 21st September, that none of the leading men of Bihar has so far

Floods in Bihar.

done anything to help the persons afflicted by the recent floods in that province. But it is in the eternal fitness of things that Biharis, who take their cue from Bengalis, should mind politics more than such petty things as their brethren's distress. Besides, their province is quite a new one, and so they cannot afford to think of anything except politics.

NAYAK,
Sept. 21st 1915.

VI.—MISCELLANEOUS.

64. The *Dainik Bharat Mitra* (Calcutta) of the 23rd September says that

Conscription in England.

the time has arrived when England will have to adopt conscription or compulsory military service.

The paper says that even those Ministers who were at first opposed to it have changed their opinion under the stress of altered circumstances.

65. The *Durbin* (Calcutta) of the 27th September, commenting upon the

Zeppelin raid on London.

German description of the zeppelin raid on London, remarks that the pilot has spun a long

yarn. Now his brain is floating in the air. He will feel the consequence afterwards.

66. The *Nayak* (Calcutta) of the 24th September writes:—

Excommunication of Enver Pasha

So we see that the Imams, Maulvis and Maulanas of Turkey have life in them still. We

hear that they have excommunicated Enver Pasha and his followers who are given to aping the Germans. The news, if true, is hopeful no doubt. There is no other Christian nation in Europe which is so despicably faithless as the Germans whose very touch should be pollution to a Muhammadan. The Maulanas have acted very properly in excommunicating the slave of such a people.

67. The *Safir* (Calcutta) of the 24th September says that the statement

Correctness of the statement.

made by a correspondent of the *Times of India*, to the effect that Turkey wants to remove her capital

from Constantinople to Barosa, may be correct, but it is difficult to put full faith in it. The Turks have given such a positive proof of their strength and bravery in the Dardanelles, that even English correspondents have praised them. We had also been informed by Reuter, immediately on the declaration of war, that the Treasury and records of Government had been sent away and that engines were always kept in full steam for the use of the Sultan and members of the Royal family in case of emergency. It may be possible that as a precaution the Turks may have decided to remove their capital to Barosa, which was once their capital, and one of the big cities of the Turkish Empire.

68. The *Resalat* (Calcutta) of the 23rd September says the Germans have

The Turks the masters of the Dardanelles.

been attempting for a long time to make somehow a separate peace with Russia and France and carry on the war against England alone. But such an

agreement has been made between the Quadruple Entente Powers that there is no likelihood of their breaking with each other. At the time when Germany cried herself hoarse over making peace with Russia and insisted a good deal upon it, Russia put before her a condition the fulfilment of which was practically impossible. Russia asked Germany to hand over the Dardanelles to her. Thereupon the German Foreign Minister replied that the Germans were not masters of the Dardanelles, which was Turkish territory. During the last five months the Turks have shown how well they can defend it, so much so that even their enemies have been moved to admiration by their bravery. On the other hand, Turkey is not only the ally of Germany but of Austria also. The Austrian frontier is contiguous to the Balkan frontier, and Austria knows very well how advantageous the existence of Turkey is to her, so even if Germany agrees to this proposal, Austria will never do so. Briefly, the effect of such a proposal means the extinction of Austria, Germany, and Turkey from the North Sea to the Persian Gulf.

DAINIK BHARAT
MITRA,
Sept. 23rd, 1915.

DURBIN
Sept. 27th, 1915.

NAYAK,
Sept. 24th, 1915.

SAFIR,
Sept. 24th 1915.

RESALAT,
Sept. 23rd, 1915.

NAYAK,
Sept. 27th, 1915.

69. The *Nayak* (Calcutta) of the 27th September publishes a cartoon, which happens to be a reproduction of one appearing in the *Journal* of the 25th idem, in which the Kaiser is represented as wearing a coat adorned with medals bearing the names of the places conquered by his army on the eastern front, the Sultan of Turkey as standing behind him in a supplicating mood. The letter-press is as follows:—

"We are two brothers, Jagai and Madhai.

Kaiser.—Behold here victory written on my breast.

Sultan.—Tell me, friend, when there will be peace."

DAINIK BASUMATI,
Sept. 28th, 1915.

70. The *Dainik Basumati* (Calcutta) of the 28th September has the following in connection with the recent speech of the German Chancellor:—

"The recent speech of the German Chancellor."

The speech which has appeared in the *Gazette de Hollande*, gives clear evidence of the German Chancellor's impudence, arrogance and untruthfulness. To think of Germany, which has ruined Belgium, committed diabolical oppression upon the Belgians, demolished religious edifices, spread false news, and deceived her own people with wild hopes, posing as a pious person now! Well, this is German statesmanship, though such a thing will not, fortunately, last long. The Allies are steadily gaining strength, and when Germany is at last crushed, will not the great German Chancellor's observations then prove quite ridiculous?

DAINIK BASUMATI,
Spe. 25th, 1915.

71. The *Dainik Basumati* (Calcutta) of the 25th September says that Austria has reached the end of her resources. All her reserves have been sent to Galicia. On the Italian frontier the Austrians are being slowly forced back by the Italians. Austrian gunners, though very expert, are committing grievous mistakes. But for their mistakes the Italians could not have destroyed the Harman Fort. The Austrians are, however, showing themselves equal to their forefathers in cruel artifices. The other day they laid out a plan to blow off the Italian inhabitants of the Provinces of Ragher (?) and Rinegano (?). The improvement in the supply of munitions of war to the Russian army has filled the Germans and Austrians with despair.

DAINIK BASUMATI,
Sept. 27th, 1915.

72. The *Dainik Basumati* (Calcutta) of the 27th September writes that the German struggle on the Russian frontier is about to cease. She has already captured much Russian territory and as soon as she constructs the necessary railways and excavates the necessary trenches, she will take up a defensive rôle here and turn her attention elsewhere for aggressive purposes. Nevertheless, one cannot say for certain when the fight on this frontier will abate in intensity. No longer are the Germans gaining successes in the north, in the region of Danaberg, where the Russians are holding on stubbornly, but the fight here, if it goes on like this, may be expected to come to a close in about two weeks. In the south the situation is more doubtful. The German plans here are obscure and the Russians are stubbornly preventing the enemy from making any headway. It is supposed that the Germans will soon attack the Russian forces in the south from the north and try to surround and capture some of them. Such a plan, if actually meditated, cannot probably, however, be carried into execution before next spring. The Russians, in spite of their successes on the water, have so far not been able to strengthen their position in Galicia or to turn round and attack the Germans in the north.

MOSLEM HITAIISHI,
Sept. 24th, 1915.

73. After giving a short account of the distribution of armies on the eastern front, the *Moslem Hitaishi* (Calcutta) of the 24th September says that according to some people the German objective is the Black Sea, so that Germany may occupy the fertile lands of Southern Russia, prevent Russia from helping Roumania and nullify the effect of the Dardanelles operations by separating Russia from the Black Sea. The distance however between Kieff and Odessa on the Black Sea is nearly 300 miles. It will be neither easy nor safe for the German forces to penetrate to such a distance, considering specially the near approach of winter. On the other hand, Russian munition factories are turning out munitions of war very briskly and America and

Japan also are supplying Russia with munitions. Besides this, the appearance of Grand Duke Nicholas in the Caucasus will mean the beginning of severe fighting between the Russians and the Turks in that arena, in which case there is every chance of the Turks being worsted. Again, considering Germany and Austria cannot send help to Turkey through Roumania and Bulgaria, how long will the Turks be able to check the progress of the Allies in Gallipoli? All this indicates that the circumstances are favourable to the Allies.

74. The *Nayak* (Calcutta) of the 23rd September writes:—

"The present situation at the front."

The progress of events at the front is being keenly watched by our countrymen and every one of us shows an intense anxiety to learn the news of the war, with the result of which the welfare of our country is so vitally connected. The news we get from the front is at times rather monotonous. First we heard of a series of attacks and repulses and occupation of trenches; next came the report of the Russian advance to Cracow; then we were told about the pushing back of the Russians by the Germans, who came upon them like a mighty torrent, and about the occupation by the latter of beautiful and large towns; and, lastly, we now learn that the retreating Russians have turned round upon their enemy, whom they are now vigorously pushing back in the north, though they are themselves still retiring in the centre and in the north. Such news has sometimes made us glad and sometimes sorry. But whatever successes Germany may have attained and however strong she may be, the end of the war is yet far off. In spite of one being led by the temporary success of Germany to consider the Kaiser as a great hero, he is wanting in single-minded devotion to the cause he fights for—a virtue which marked the character of Napoleon, with whom many people compare him. The mistakes which Napoleon committed at the close of his career were committed by the Kaiser from the very beginning of his. Besides, the Kaiser has not, like Napoleon, succeeded in keeping his enemies disunited, nor does he possess the noble virtues which enabled Napoleon to maintain intact the French Empire and the French army for ten whole years. The Kaiser found a fully-equipped army ready for any emergency, and the successes he has gained against England, France, Belgium, and Russia, none of whom was prepared for the fight, cannot, therefore, be considered as a mark of his heroism. Never once since the beginning of the war has the Kaiser pursued a fixed object. He conquered a portion of Belgium, but instead of trying to make the conquest complete he rushed towards Paris, regardless of all consequences. Unlike Napoleon, he wants to fight all his enemies at the same time. If the Kaiser can now maintain the struggle both in the east and the west, certainly he could at the beginning of the war have taken a more vigorous offensive in the west and pushed the French back. But instead of that he diverted his attention towards Russia. Then, as regards the application of improved scientific methods in warfare, it is the work of the German nation and not the Kaiser. He is decidedly lacking in the military skill of Napoleon, and it would be sheer madness to compare him with the latter. The only clever move of the Kaiser is his winning over Turkey to his side, but that cannot be worth much, for there was no other course open to Turkey but siding with Germany. The real fighting in the war began on the day on which Turkey joined Germany, and on the result of the struggle in the Dardanelles depends the issue of the war. If the Allies can take Constantinople they will win the war; but if, on the other hand, they have to retire from Gallipoli, they will fall upon really evil times. They have so far accomplished the most difficult part of the campaign here, viz., the landing of troops. On the sea also, while the Allies are daily becoming stronger, Germany is steadily weakening, and one does not hear much of Germany's submarine outrages. It cannot be that the fear of America has made Germany shut up her submarines. This then is the present state of the war.

75. The *Dainik Basumati* (Calcutta) of the 24th September has the following:—

Ibid.

We may now discuss how things are progressing at the front, for the situation in which the contending armies will find themselves in October will continue all through the cold weather. There may be some changes on

NAYAK,
Sept. 23rd, 1915.

DAINIK BASUMATI,
Sep. 24th, 1915.

the eastern frontiers of France during the winter; otherwise there will be no change in the state of things in the other theatres of the war. The campaign in Gallipoli and the Dardanelles will not be facilitated during the winter.

Neither of the belligerent parties has been able to do much between Neuport and the Swiss frontier. The Germans have not been able to reach Calais; the English have not succeeded in taking even the area between Lille and Armentiers but are stationary at Neuve Chappelle, and the progress made by the French in the Vosges region does not extend beyond two to five hundred yards, though we can now see that they are now as well equipped with munitions of war as the Germans. The prophecy, that as soon as the Allies are well provided with munitions they will be able to drive the Germans out of France, now seems likely to be fulfilled, and the situation in France and Belgium is on the whole hopeful for the Allies.

It cannot be denied that Russia has since May last had a continuous series of reverses at the hands of Germany and a very large portion of Poland is now in German possession. The way in which the Russians have turned round upon their enemy in Galicia leads one to hope that they may push them back again. If the Germans succeed in their designs upon Riga, it will be difficult to dislodge them. If it be true that the inhabitants of Poland have no objection to be under German rule and to serve and help their German conquerors, Germany will have no difficulty in conducting her campaign during the winter. But since the Czar has now assumed the command of the Russian forces, we may hope that some clever move will be adopted before long which will compel the Germans to retreat from Poland.

As regards Italy, she is now fighting on almost inaccessible mountain peaks, where it is very difficult for her to send up supplies to her forces. This difficulty will be aggravated as soon as the winter sets in, and unless Italy can do something in the Terentino region very soon, she will not be able to accomplish much there in the cold weather and will have to spend the winter on the mountain-tops, where she now is.

From the failure of the English attempt to take Kilid we can see that the Allies will not be able to force the Sea of Marmora within October. They will, therefore, have to occupy Gallipoli in the north and a portion of Asiatic Turkey in the south. Unless the Allies can take Constantinople and the Dardanelles and the Bosphorus are in the hands of England, France and Russia, the fall of Warsaw will not be avenged. We have not yet received any definite news as to the result of the German ultimatum to Roumania and Bulgaria, but the articles which appear in the English Press incline us to think that Bulgaria has joined or is about to join Germany. In Greece the Prime Minister, M. Venezelos, is not, as before, showing any eagerness to help the Allies.

We have taken the above from articles which recently appeared in the *Times*, from which we can see that the Allies' position is not altogether hopeless. If the prophecy made by the military expert, who has contributed these articles to the *Times*, be true, we may hope that some grand move will soon be carried out by the Allies.

BANGALI.
Sept. 23rd, 1915.

76. The *Bangali* (Calcutta) of the 23rd September writes that recently there has been an acute controversy between the *Times of India* and *New India* over the lessons of

the Lahore conspiracy case. The *Times* opines that this case "must influence our form of government," though it admits "the good sense and staunch loyalty of the mass of the people." On the other hand, *New India* holds that "It is the present form of government which gives the soil in which conspiracies can be sown. There was much conspiracy in Ireland during the coercion period, it has all vanished with the granting of Home Rule. Anarchical movements can only spread where grievous wrongs exist, and wise Governments suppress them by removing the wrongs. It is right for a Government to crush a conspiracy, but it is most unwise to use it as a reason for coercing non-conspirators. The doctor who drives in the outer symptoms of a disease, and leaves the disease unremedied, kills his patient."

New India's view has been the view of Indian publicists all along. The *Times of India*, however, does not believe that anarchy will ever be exorcised

from this country now that it has secured a certain footing here." *New India's* reply is that anarchism has been stamped out in Russia by the adoption of constitutional government. Many eminent Englishmen themselves believe that anarchism will die out in India. *New India* mocks the *Englishman* as its liberty-loving friend and asks that the *Englishman* and similar Anglo-Indian journals should be officially warned to curb their tones.

77. The Anglo-Indian Press, writes the *Bangali* (Calcutta) of the 22nd September, which ridicules the idea of the Indians being given self-government, seems to think that Indians are still but suckling babes in the field of

"I am not a suckling babe"—
Self-government for India.

politics. But the truth is that through the long training which the Indians have received in this field under their English masters, they have outgrown the state of babyhood and become big enough to be able to bear the burden of self-government. It will be unreasonable now to deny them this privilege. The English mind is steeped in and nourished with love of freedom. This is why they have granted self-government to the Colonies. The time for granting it to India has also come. Self-government, moreover, was an institution prevalent in ancient India. The Indian mind can, therefore, without exaggeration, be said to be endowed with an instinctive capacity for it. If the Indians are now given self-government under the British flag, the foundation of British rule in India will be made *pucca* and the Indians will be able to stand before the world with their heads erect and not bowed down.

78. In reply to the general charge that the Indians are not yet "fit," the *Bangali* (Calcutta) of the 28th September

"Is fitness to spring from the earth"—A reply to the *Englishman's* charge of unfitness against Indians.

writes:—

Of course it must be admitted that we are not fit in some respects for the struggle for existence, otherwise, why should we have been so inert, lifeless and imbecile? But if this want of fitness still continues and must continue for all time to come, it may be asked, what have the Indians gained by being under British rule for a century and a half?

It is certain that we are not now what we were before. Be we fit or unfit, the inrush of a new civilisation has destroyed all that we had before in our national life without making any adequate return. The expansion of Legislative Councils is not enough. The assurances of His Imperial Majesty and other things led many to hope that we would get something more in consequence of the recommendations of the Decentralisation and Public Service Commissions. But whenever the question is raised, the Anglo-Indians cry that we are unfit. The people of the country are losing patience. The Anglo-Indians say our English rulers have abolished our old system of administration, and established a new one in its stead and have undertaken the responsibility of making us fit for it. A century and a half has passed, and if we are not yet fit, when are we going to be so? Fitness is tested in practice. A few Sinhas and Alis have passed the test, but where is the opportunity for the rest to pass it? However that may be, if we are still unfit, are not our teachers to blame for it? Besides this, we are not a new people. We could and did at one time manage our own affairs. May be that a much higher standard of fitness is required now or that the old fitness is now altogether gone, but then the question arises, why should we not have acquired the higher standard of fitness now required or why should we have lost our old fitness under the British rule?

All this leads to the conclusion that "there is something rotten in the State of Denmark." The *Englishman* makes us responsible for the fault of the "State of Denmark" and showers abuses on us by calling us unfit. May be that the Indians do not openly protest against it, but is the feeling which it raises in their minds a very good one?

We can acquire a certain amount of fitness ourselves, but political fitness cannot be acquired only by theory. Theory alone practised in a secluded corner at home would not have created men like Nandakumar, Sir Saler Jung, Madhav Rao and so forth. You will not allow us to be soldiers and yet call us cowards. You will not give us any opportunity to show our fitness, and yet go on calling us unfit. Hence, all India asks: Are we to remain under tutelage for ever? If the training we have been receiving for a century and a half has not made us fit, will fitness spring from the earth some day?

BANGALI,
Sept. 22nd, 1916.

BANGALI,
Sept. 28th, 1916.

NAYAK.
Sept. 22nd, 1915.

79. The *Nayak* (Calcutta) of the 22nd September writes :—

"The parrots."

English education and the adoption of English civilisation and habits have transformed the Bengali Babu into a parrot which talks as it is taught and remains for ever confined to its cage. Like the caged parrot, the Bengali Babu has to depend on his English master for everything. He has forsaken the ancient habits and manners of his country and taken to Western dress, food and sports. But he never for a moment cares to think how he is to get his food if his master's supply runs short after the war. His English master has already too many birds in his aviary and it cannot be practicable for him to supply them all with food. Hence there is all the dire distress which now prevails in the country. Unless the Babu can stand on his own legs and learns how to provide himself with food, he will go out of existence altogether sooner or later.

NAYAK.
Sept. 24th, 1915.

80. We see, says the *Nayak* (Calcutta) of the 24th September, that in our present-day civilised society money can bring a man rank, honour and everything. A wealthy man can commit murders and highway robberies with

Swindling in Calcutta.

impunity. In Bakarganj people are being sent to jail in large numbers for having been goaded by hunger into committing thefts and dacoities; whereas in Calcutta influential Babus, who, anxious to drive about in motor-cars and to amass the wealth of a Croesus, are swindling inoffensive people out of their money, are receiving kind and friendly treatment from the Governor. Is it not a shame?

NAYAK.
Sept. 25th, 1915.

81. The *Nayak* (Calcutta) of the 25th September has the following :—

Was Buddha a Parsi?

According to Dr. Spooner, Buddha was a Parsi, because the custom of marrying one's sister was prevalent in his family. Arjuna also was, in that case, a Parsi, for he too had married a sister (cousin) of his, a daughter of his maternal uncle. Our Brahmo brothers are all Parsis, for although they do not marry their sisters by birth, they marry those whom they have turned into sisters, and after marriage they call their wives in fondness sisters. Antiquarianism has supplied us with many such strange and funny arguments.

HITAVADI.
Sept. 24th, 1915.

82. The *Hitavadi* (Calcutta) of the 24th September is deeply grieved to

Lady Carmichael.

hear of Lady Carmichael's serious illness and pays a tribute to her benevolence of heart, and expresses a hope that she will soon recover.

RAJENDRA CHANDRA SASTRI,

Bengali Translator to Government.

BENGALI TRANSLATOR'S OFFICE,

The 2nd October 1915.

REPORT (PART II)
ON
INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 2nd October 1915.

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LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS AND PERIODICALS RECEIVED AND DEALT WITH BY THE BENGAL INTELLIGENCE BRANCH.

[As it stood on 1st January 1915.]

NOTE.—(N.)—Newspapers. (P.)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika." (N.)	Calcutta	Daily	Manmatha Nath Banarji, Brahmin	1,400
2	"Ananda Mohan College Magazine." (P.)	Mymensingh	Monthly	Kumud Bandhu Chakrabarti, of Jessore, Brahmin.	300
3	"Bengalee" (N.)	Calcutta	Daily	Surendra Nath Banarji, Brahmin, age 69.	5,000
4	"Calcutta Budget" (N.)	Ditto	Do.	Hem Chandra Datta, Kayastha, age 48	1,800
5	"Calcutta Journal of Medicine" (The). (P.)	Ditto	Monthly	Dr. A. L. Sarkar, L.M.S., Satgope, age about 43.	100
6	"Calcutta Law Journal" (The).	Ditto	Fortnightly	Hara Prasad Chatterji, Hindu Kayastha, and Jnanendra Nath Basu, Hindu Brahmin, vakils.	2,000
7	"Calcutta Medical Journal" (The). (P.)	Ditto	Monthly	Dr. Rai Chuni Lal Basu, Bahadur, Hindu Kayastha, age 51, and Dr. Purna Chandra Nandi, Native Christian, age about 50.	450
8	"Calcutta Spectator" (N.)	Ditto	Weekly	Lalit Mohan Ghoshal, Brahmin, age 40, and Hem Chandra Datta.	500 (Suspended.)
9	"Calcutta University Magazine." (P.)	Ditto	Monthly	Khagendra Nath Maitra, Kayastha, age 39.	300
10	"Calcutta Weekly Notes"	Ditto	Weekly	Jogesh Chandra Chaudhuri, Barrister-at-Law, Hindu Brahmin, age about 41.	1,700
11	"Case Law" (P.)	Ditto	Monthly	Mohim Chandra Ray, Khatriya, age about 45.	400 (Suspended.)
12	"Collegian"	Ditto	Fortnightly	Nripendra Nath De, Kayastha, age 38	1,000
13	"Culture" (P.)	Ditto	Monthly	Gan Ch. Ray, Hindu Baidya, age 47	500
14	"Current Indian Cases" (P.)	Ditto	Do.	Manindra Nath Mitra, Hindu Kayastha, age 38.	1,000
15	"East" (N.)	Dacca	Weekly	(1) Mohim Ch. Sen, age 62, (2) Ishan Ch. Sen, (3) Durga Nath Ray, Brahmos.	200
16	"Field and the Calcutta Weekly Advertiser."	Calcutta	Do.	Hem Ch. Banarji, Brahmin, age 59	500 (Suspended.)
17	"Food and Drugs" (P.)	Ditto	Quarterly	Dr. Kartik Ch. Basu, M.B., Kayastha, age 57.	650
18	"Gardener's Magazine" (P.)	Ditto	Monthly	Bhuban Mohan Ray, Hindu Kaibarta, age 57.	800
19	"Glory" (N.)	Ditto	Do.	Kalachand Sarkar, Benia, age 33	50,000 (Free distribution.)
20	"Habul Matin" (English edition). (N.)	Ditto	Weekly	Gyan Ch. Ray, Hindu Baidya, age 46	1,000
21	"Health and Happiness" (P.)	Ditto	Monthly	Kartik Ch. Basu, Kayastha, age 46	500
22	"Herald" (N.)	Dacca	Daily	Priya Nath Sen, Hindu Baidya, age about 30.	2,000
23	"Hindoo Patriot" (N.)	Calcutta	Weekly	Sarat Ch. Ray, Kayastha, age 47	2,000

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
24	"Hindu Review" (P.) ...	Calcutta	Monthly ...	Bipin Ch. Pal, Hindu Teli, age 50 ...	900
25	"Hindu Spiritual Magazine." (P.)	Ditto	Do. ...	Mati Lal Ghosh, Kayastha, age 60, and Pijus Kanti Ghosh.	400
26	"Indian Case Notes" (P.)	Ditto	Do. ...	Manindra Nath Mitra, Hindu Kayastha, age 38.	1,000 (Suspended.)
27	"Indian Empire" (N.)	Ditto	Weekly ...	Hem Ch. Datta, Hindu Kayastha, age 49	2,000
28	"Indian Express" (P.) ...	Ditto	Monthly ...	Purna Ch. Basu, Hindu Kayastha, age 51.	100 to 250
29	"Indian Homeopathic Reporter." (N.)	Ditto	Weekly ...	Dr. Sarat Ch. Ghosh, Hindu Kayastha, age 46.	500 Discontinued for the present.
30	"Indian Homeopathic Review." (N.)	Ditto	Do. ...	P. Mazumdar and J. N. Mazumdar, M.D.	200
31	"Indian Medical Record" (The). (P.)	Ditto	Monthly ...	Kaviraj Anukul Chandra Bisarad, Hindu Brahmin, age 38, and Committee.	800
32	"Indian Messenger" (N.)	Ditto	Weekly ...	Pratul Ch. Som, Brahmo, age 52 ...	500
33	"Indian Mirror" (N.)	Ditto	Daily ...	Satyendra Nath Sen, Hindu Baidya, age 36.	1,200
34	"Indian Nation" (N.)	Ditto	Weekly ...	Sailendra Ghosh, Kayastha, age 31 ...	800
35	"Indian Royal Chronicle" (P.)	Ditto	Monthly ...	Shamlal De, Hindu Subranabanik, age 47	Unknown.
36	"Indian World" (The) (N.)	Ditto	Weekly ...	Prithvis Ch. Ray, Hindu Kayastha, age 40.	500 to 1,000 (Suspended.)
37	"Industry" (P.) ...	Ditto	Monthly ...	Kishori Mohan Banarji, Hindu Brahmin, age 36.	1,000
38	"Modern Review" (P.)	Ditto	Do. ...	Rama Nanda Chatarji, Brahmo, age 60 ...	2,000
39	"Mussalman" (N.)...	Ditto	Weekly ...	M. Rahman, Muhammadan, age 34 ...	1,000
40	"National Magazine" (P.)	Ditto	Monthly ...	Kali Prasanna De, Hindu Kayastha, age 67.	500
41	"Regeneration" (P.) ...	Ditto	Do. ...	Abinash Ch. Ray, Brahmo, age 36 ...	200
42	"Relis and Rayyet" (N.)	Ditto	Weekly ...	Jogesh Ch. Datta, age 64 ...	350
43	"Review" (P.) ...	Ditto	Monthly ...	Jogendra Rao Bhagawan Lal, Brahmin, age 33.	400
44	"Telegraph" (N.) ...	Ditto	Weekly ...	Satyendra Kumar Basu, Hindu Kayastha, age 32.	2,500
45	"Unity and the Minister" (N.)	Ditto	Do. ...	M. N. Basu, Brahmo, age 75 ...	400 to 500
46	"University Magazine" (P.)	Ditto	Monthly ...	Manindra Nath Mitra, Hindu Kayastha, age 38.	390
47	"World and the New Dispensation." (N.)	Ditto	Weekly ...	Mohim Ch. Sen and Khettra Mohan Datta, age 60, both Brahmos.	400
48	"World's Messenger" (P.)	Ditto	Monthly ...	Sundari Kakhya Ray, Hindu Mahisya, age 28.	400
49	"World's Recorder" (P.)	Ditto	Do. ...	Kali Pada De, Hindu Kayastha, age 49 ...	2,700

I.—FOREIGN POLITICS.

995. The *Hablul Matin* remarks that the Germans have been disappointed in their calculations regarding any attempt on the part of the Indian Moslems to create

The situation in Persia.

trouble in this country. Nevertheless, they have secured considerable advantage by gaining over a certain section of the Turkish ministers and officers to their side. The war would have been over by this time and German militarism overthrown if the communication between Russia and her western allies had not been intercepted by the Turks at the Dardanelles. It is for this reason that the greatest military expedition which has ever sailed from England has been employed to force the passage of the Dardanelles. The Turks are fighting with the desperate courage worthy of their past traditions, and it will take much time and involve heavy sacrifices before the Allies succeed in overpowering them. The stubborn resistance of the Turks has been of immense service to Germany, and the Kaiser has recognised the fact by bestowing a decoration of honour upon Enver Pasha, the leader of the pro-German party at Constantinople. Germany could never have secured the advantages of Turkish support, which has been of immense benefit to her, if England had followed the traditionary policy of Palmerston and Disraeli. The British Ministers should realise from this fact that it is desirable to support the Government of Persia in its efforts to maintain a neutral attitude. The journal is glad to observe that its views are endorsed by a well-informed correspondent of the *Near East*, a well-known London journal devoted to Oriental politics and commerce. If Germany succeeds in creating trouble in Persia, it will embarrass the Allies to a considerable extent. It will hamper the movements of the Russians near the Caucasus and those of the British in Mesopotamia. However, at the same time, it will mar the future prospects of Persia. "In any case," as the writer in the *Near East* very properly observes, "it is Persia and Persia alone who stands to suffer and to pay." The above remarks can also be applied in the case of Turkey. The majority of the Turkish nation did not wish to participate in this war, yet a particular clique played into German hands.

HABLUL MATIN,
22nd Sept. 1915.

996. There can be no doubt, writes the *Hablul Matin*, that the present war in Europe is due to the trouble in the Balkan States. If instead of weakening Turkey, the European Powers had strengthened her position,

The Balkan States and the war.

there would have been no cause of rivalry between Russia and Austria in the Balkan peninsula, and the present terrible war would not have broken out. England is the only Power among the Allies which can solve the Balkan question satisfactorily. She is not eager to secure predominance in the peninsula. Her interests lie in the maintenance of peace in the south-eastern corner of Europe and the independence of the different States. As a Sofia correspondent of the *Near East* observes: "Great Britain's intentions have invariably been the best for the consolidation of the Balkan nations. All Bulgarians know this; but Great Britain has repeatedly proved herself weak in action, yielding her principles for the sake of the interests of her allies or for avoiding small personal trouble. The Turkish ministers have now realised the grave blunder which they committed in joining the Germans. If the latest telegram is true, His Majesty the Sultan has openly declared to Prince Hohenlohe, the special envoy of Germany, that the Kaiser has not kept his promises. The present is the most opportune moment for detaching Turkey from the German alliance and converting her into a staunch ally of Britain, as she was in former times. It is, therefore, the journal's earnest prayer that the renewal of friendship between England and Turkey may assure peace to the Balkan peninsula and lead to the overthrow of German militarism in the near future."

HABLUL MATIN,
22nd Sept. 1915.

II.—HOME ADMINISTRATION.

(a)—Police.

AMRITA BAZAR
PATRIKA.
23rd Sept. 1915.

997. The *Amrita Bazar Patrika* writes that in an article in the first issue of the re-born *Abhodaya* of Allahabad, the organ of the Hon'ble Pandit Madan Mohan Malavya, the editor says that while the Government was quick to come down upon him for a single obscure passage, having misread it through the interpretation put on it by the C. I. D. reporters, it never took notice of the help rendered by him as a correct interpreter between the rulers and the ruled; and this should not have been possible if the officials were really in close touch with the Indian press. Well the situation is this—the rulers are at a great disadvantage in ascertaining the views and sentiments of the people. They may, however, easily do it by carefully reading the Indian papers, both Indo-English and vernacular. However, they look at things nowadays through the goggles of the C. I. D., and hence it is but a distorted view that they get. There is, it is believed, at least in Bengal, an official agency for the reporting of the vernacular press. The Bengali Translator discharges this function in respect of Bengali papers—but not periodicals, which, however, often contain popular views and sentiments on many important questions which should attract the notice of the authorities. Similarly, there are Hindi, Uriya and Urdu Translators. These officials submit a weekly confidential report to Government, copies of which are “confidentially” supplied to heads of departments. Generally speaking, it is only the poison, or rather what is so converted by ingenious manipulation as to look like it, that is served up to the authorities, the nectar or honey, though much larger in quantity, being eliminated as useless. To add to the undesirableness of this state of things, one of the duties of the C. I. D. police has of late been to bring to notice every passage or paragraph which to it appears to be objectionable. Any one can see what this means. A copy of every newspaper has now to be sent to the C. I. D. in Calcutta and to Superintendents of Police in the mufassal. Now, as a rule police officers in India are not famous for their educational qualifications—from the highest to the lowest. One may, therefore, easily realise what the fate of the writings of journalists who certainly have some claim to education, intelligence, etc., must be. If it is admitted that journalists are not devoid of common sense, it must be conceded that with the Damocles' sword hanging over them in the shape of the new Press and Sedition laws they would not deliberately transgress them. How then are they so often found fault with, as to earn warnings and punishments, for, not a month, nay, not a week passes without the public being entertained with the news of one or other paper coming under the operation of the Press Act? The reason is quite plain. It is the interference of ill-educated police subordinates which is at the root of this mischief—a mischief which does incalculable harm by widening the breach between the rulers and the ruled and causing unrest.

BENGALÉE,
26th Sept. 1915.

998. Referring to the unhappy incident between the police and some Canning College students, the *Bengalée* says it is in entire agreement with the Government in thinking that it would be inexpedient to prosecute students for participating in a *fracas* in which they were more sinned against than sinning. It is quite clear from the official *communiqué* that it is the police rather than the students who were to blame. The Government singles out individual police officers for strong censure. A departmental enquiry has been ordered by the Inspector-General of Police, and the journal is quite sure that it will be conducted without a semblance of police bias. It awaits the action of the police authorities in this matter.

AMRITA BAZAR
PATRIKA.
27th Sept. 1915.

999. Writing on this subject, the *Amrita Bazar Patrika* says it is glad that no legal proceedings will be taken against the students. However, could any Court, taking into consideration the circumstances under which the students acted, convict them of any criminal offence? The local Anglo-Indian paper, the *Daily Telegraph*, says “no.” The police provoked the quarrel and the students acted in a spirit of self-defence. As young men it is quite possible that they exceeded the bounds of discretion, so if they committed any fault it is excusable.

However, there can be no justification for the excesses of the police, as their duty is to preserve and not to break the public peace, and that too in a wanton manner. The "half-decree and half-dismiss" principle, therefore, does not apply in this case.

1000. The *Amrita Bazar Patrika* writes that *New India* has found one redeeming feature in the conduct of the policemen concerned in the late Canning College incident. It is that they made no distinction between Europeans and Indians. It says: "The only thing to be said in favour of the police, is that they belaboured impartially white skins and coloured." Yes, that is the only redeeming feature in the conduct of the police in this sensational affair, and the *Patrika* is very thankful to them for it, for if the students are not to be criminally prosecuted, one of the reasons is the beating which the European professors received from the police. This is perhaps the first time that students have escaped a criminal prosecution as the result of a collision with the police. If the latter had not roughly handled some Europeans they would not have got into trouble; for the authorities in that case would have taken them under their wings and moved the whole machinery of the Government to punish the students.

The Canning College fracas.

AMRITA BAZAR
PATRIKA,
29th Sept. 1915.

(e)—*Local Self-Government and Municipal Administration.*

1001. The *Telegraph* writes that the roads and lanes in the northern section of Calcutta are, to say the least, a disgrace to the first city in the Empire. Times out of number has the journal urged the necessity of greater attention being paid to this important question. In the whole of the northern section there is not a single road, not to speak of lanes, which can compare with even third-class roads in the European quarter. This is utterly unfair to the Indian rate-payers, who pay the same taxes as the Europeans. The fact is, not half the sum spent on the European residential and business quarters is allowed to the Indian section, and naturally there is a world of difference in the result.

1002. The *Amrita Bazar Patrika* writes that the octopus of the Indian Civil Service,—not content with the firm hold it has got of ninety per cent., if anything, of higher appointments in Government service, including even those which, according to common sense, require expert knowledge and special training,—is now throwing its tentacles far afield, to catch whatever smaller fry comes its way. Would it be believed that there has recently been an attempt to capture the Secretaryship of a Municipality for the Indian Civil Service—and not a Presidency Municipality too? Well, the Deputy Commissioner of Multan—the journal is curious to know who this zealous officer may be—recently made a proposal to the local Municipal Committee to approach the Government with a request to sanction the appointment of a member of the Indian Civil Service as Secretary to the Committee. Fortunately, the Commissioners had not taken leave of their reason, and the proposal was negatived by ten votes against six. All the ten dissentients were elected Commissioners. This certainly might be expected, but there was one black sheep among the supporters of the measure, five of whom were either officials or official nominees. It remains to be seen whether, when the time comes for a fresh election, the rate-payers of Multan will still have confidence in the solitary black sheep who had neither sense enough to realise the ridiculousness of the proposal nor had patriotism enough to oppose the motion. The paper wonders whether a subscription list has been opened among the members of the Punjab Commission for a statue to the ingenious Deputy Commissioner.

Thoroughfares in the northern section of Calcutta.

TELEGRAPH,
25th Sept. 1915.

The Indian Civil Service and Secretaryship of Municipalities.

AMRITA BAZAR
PATRIKA,
28th Sept. 1915.

(f)—*Questions affecting the Land.*

1003. The *Amrita Bazar Patrika* remarks that the drastic changes in the settlement of the Western Duars as contemplated by the Government will be very far-reaching in their effect. A careful survey of the ancient systems of land tenure in British India confirms the belief that all

The Western Duars settlement.

AMRITA BAZAR
PATRIKA,
25th Sept. 1915.

laws were made with a view to promote the future ease and happiness of the people. They were also important in the sense that they put a stop to measures of land tenure with ever-varying principles which the Government always considered to be detrimental to the prosperity of the country. It is now apprehended, however, that this salutary principle is about to be done away with, and that a new principle is to be introduced in the Western Duars khas mahal. It is the *Patrika's* earnest hope that in the present instance those historical and equitable considerations which shaped the tenancy law now extant in the country will weigh with the authorities, and that the memorial which has been submitted to His Excellency in Council by the helpless Western Duars landholders will be successful.

(h)—General.

HABUL MATIN,
22nd Sept. 1915.

1004. While noticing with pleasure that no Moslem youth has been interned under the Defence Act in Bengal, the *Hablul Matin* cannot help sympathising with its Bengali friends, because every day one hears of house-searches and orders for internments. The journal is afraid that such drastic measures will only provoke discontent among the people, without serving any useful object. Political suspects are under the surveillance of the police, and cannot possibly do any mischief if a careful watch is kept over their movements. Then what is the necessity of deporting them to remote places, and maintaining them at public expense? The object of the Defence Act is to prevent any breach of the peace during such times of emergency. How can men, who are under the surveillance of the police, create any disturbance, when at the first sign of such attempts on their part, they would be arrested in a summary fashion? Besides the authorities can bind them to be of good behaviour under the Criminal Procedure Code. The representatives of the people in the Council supported the principle of the Defence Act, but the interpellations upon its working prove that the practical enforcement of the Act has caused much dissatisfaction. The detention of Mr. Muhammad Ali and his brother has evoked strong protests from the Islamic community. Under such circumstances it is desirable that the authorities should refrain from enforcing the Defence Act, unless there is a real danger to the public peace. The ordinary civil laws are sufficient to ensure the tranquillity of the country. In England, the Defence Act is being worked in a more liberal and reasonable spirit, and the paper earnestly hopes that the authorities will do the same in India.

BENGALIEE,
23rd Sept. 1915.

1005. The *Bengalee* draws the attention of His Excellency the Viceroy to the case of Deputy Collector Babu Uma Charan, who has been removed from service by the Government of Bengal without assigning, so far as can be seen, any adequate reason for it. Under section 24 of Regulation IX of 1833 a Deputy Collector is not removable but for misconduct. However, as the Government admits that no charge of misconduct was proved against him, the order for his dismissal can be reasonably characterised as illegal. It may be mentioned in this connection that a European Deputy Magistrate, Mr. Strong, who had met with similar treatment, was afterwards reinstated in the service when it was brought home to the authorities that the dismissal had been in contravention of the provisions of the Regulation referred to above. The most astounding feature of the case is the withholding of the necessary papers from the aggrieved, who does not yet know for what particular offence his services have been dispensed with. He applied for a copy of the report of the Commissioners who enquired into his case, but the journal can hardly persuade itself to believe that he has not been granted it. As a Deputy Collector he is entitled to go up even to the Secretary of State for justice, but how can he do so unless he knows his case? The paper is confident that His Excellency Lord Hardinge will come to his rescue and, like his predecessor, Lord Curzon, bestow his personal attention on what appears to be a hole-and-corner executive procedure.

MUSSALMAN,
24th Sept. 1915.

1006. It is well known, writes the *Mussalman*, how obstruction to the sacrifice of cows on the occasion of the *Id-uz-zuha* festival often causes estrangement of feeling and friction between Hindus and Mussalmans and how sometimes in the name of

peace and order the latter are prevented from exercising their elementary right of killing the cow for sacrificial purposes. The attention of the Imperial and the Provincial Governments has been repeatedly drawn by Muhammadan public bodies and the Moslem section of the press to the sufferings and difficulties of the Mussalmans in this connection, but unfortunately to no appreciable effect. True it is that local authorities have occasionally prevented any interference with *qurbani*, but at the same time many of them have often used sections 107 and 144 of the Code of Criminal Procedure against the Mussalmans and prohibited them from sacrificing cows on the occasion of the *Id*. These sections, which ought to be used against those who interfere with *qurbani*, are unfortunately applied against the aggrieved, *i.e.*, against those whom they ought to protect. Thus the law has often given protection to the wrong party and the result has been that Mussalmans have been deprived of their right of cow-sacrifice and in some cases they have been tried, convicted and severely punished for disobedience of the prohibitive orders which, though supportable technically under the law, are however morally wrong or wrong in principle. It is the bounden duty of the Government to see that the Mussalmans are not wantonly harassed and their right to kill cows is not interfered with. It is not unknown to the public that in the village of Hatyia in the Kushtia subdivision of the district of Nadia, during the last few years, on the occasion of the *Id* festival sections 144 and 107 of the Criminal Procedure Code have been very lavishly applied from time to time against the Mussalman inhabitants of the village by the Subdivisional Magistrate of Kushtia, and that *qurbani* was altogether stopped on several occasions. Will the Local Government be pleased to see that the Moslems of the village are no longer oppressed?

1007. The *Amrita Bazar Patrika* writes that over thirty years ago it raised the cry of Home Rule for India. Other contemporaries took it up. The journal based its

Proposed Home Rule League.

demand on the inalienable rights of British subjects to govern themselves under the protection of the British flag. This is what an esteemed friend writes:—"We learn that after conversations in India and correspondence with England which have been going on for many months, and the beginning of which goes back to discussions held last year with some English politicians and sympathisers with India in England, it has been decided to start a Home Rule League, with "Home Rule for India" as its only object. Its general aim will be to educate the people and make them realise that for their very existence they need self-government within the Empire, and that for this purpose they must make a united demand for it from the enlightened and liberty-loving rulers. The English democracy does not realise how things are really going on in India; it does not realise that 255 millions of people are living under an autocracy and that in spite of the demand of their representatives for representative government, control over Indian taxation and expenditure, and an effective voice in the management of Indian affairs during the last thirty years or more, they have practically got nothing. India has long been bearing the burden of the Empire, supporting British wars outside her own borders, functionaries in England who are entirely unnecessary and even mischievous, a huge pension list, the costliest of Civil Services, and many other burdens. She now claims her place of power in the Empire, for her statesmen are becoming alarmed at the growing poverty of the masses, the growing pestilences which have been decimating her fairest districts, the decay of industries, and the increasing burden of debt. There is no wish for separation from the Empire; the entire educated classes earnestly desire to remain within it; but there is a steadily increasing determination to manage their own affairs—in a phrase, to win Home Rule. It is proposed that the Home Rule League shall consist of two divisions, one in India and the other in England. . . . 'A strong, steady sustained agitation, to be begun at once and continued till we win,' was Mr. Dadabhoy Naoroji's pronouncement; 'not harsh, nor provocative, but appealing to all that is best in the liberty-loving people of England.' . . . The work of the Home Rule League will be to popularise the demand for self-government. It will have nothing to do with all the reforms for which the existing Indian organisations stand, save the one central claim—Self-Government, and it will work continuously and

AMRITA BAZAR
PATRIKA,
25th Sept. 1915.

one-pointedly, in press and on platform, for this one thing. Some may say: Why not postpone this till after the war? The reason is that, after the war, it will be too late in the opinion of the promoters."

AMRITA BAZAR
PATRIKA,
25th Sept. 1915.

1008. The *Amrita Bazar Patrika* writes that it is at a loss to under-

The Hon'ble Mr. Muhammad Shafi's resolution.

stand what the people of India have to do with the resolution of the Hon'ble Mr. Muhammad Shafi relating to the so-called representation of India in the Imperial Conference. It runs as follows:—"The Council recommends to the Governor-General in Council that a representation be sent, through the Right Hon'ble the Secretary of State to His Majesty's Government, urging that India should, in future, be officially represented in the Imperial Conference." There are two Indias—Official India and Indian India. The resolution concerns the former and the paper does not see why an Indian, and not an official or at least an Anglo-Indian, should come forward to move it. It also does not understand why the Legislative Council's vote was necessary for such a purpose. Indeed, the Government of India might have very well written a letter to the Secretary of State, saying that as they wanted to be represented in the Imperial Conference, he should be pleased to do the needful in this connection. If the Council's sanction has been taken with a view to give the matter a popular character, the journal must say frankly that those Indian members who voted for the resolution did it on their own responsibility and not in consultation with the leaders of the country. Fancy the grim humour of the situation. Mr. Shafi's proposition is that Mr. Austen Chamberlain, the Secretary of State, and a member like Sir Reginald Craddock of the Government of India, will speak in the name of the people of India in the Imperial Conference. This reminds the *Patrika* of the way in which legislation was carried on in the old Imperial Legislature when Indians had not entered it. In those days if the press opposed a Bill on account of its objectionable features, the Government was ready to prove its popular character. Mr. Shafi, in his speech, outdid even a rabid Anglo-Indian. No name is more honoured in India than that of John Bright. Him he abused, because he had said that the over-seas dominions of England should be self-governing States. No name rouses more disagreeable feelings among the Indians than that of Lord Curzon for his ungenerous feelings towards them and for his reactionary measures as Viceroy of India. His sentiments Mr. Shafi praised! And it is said Mr. Shafi is a representative Indian Member of Council.

HERALD,
27th Sept. 1915.

1009. The *Herald* writes that the one thing Indians require now is the

The one thing needful.

replacement of the Indian bureaucracy by a really popular constitution. Unless and until this is done, mere representation of India at the Imperial Conference is not of much value to the people of this land. A bureaucratic government might have been necessary at one time in India, but it is quite out of place now. Forms of government, gravely defective in principle, may act beneficially, and even be indispensable, in certain stages of the political development of a nation, but that is no reason why these forms should be adhered to even after they have served their purpose. A certain English writer has very wisely observed that bureaucratic government may be said to find its true function in the provision of a kind of training school to bridge over the gap between autocracy on the one hand and some form of popular government on the other, to form a nexus, as it were, between the barbaric pomp of the mediæval monarch and the sober institutions that characterise democracy. However, as the same writer adds, woe to that country in which it is regarded, not as the gateway of government, but as the goal itself. "The hinges will grow rusty and the gate fast and immovable." The machine may be perfect, but that should not blind one to the more subtle permanent results, for it is by the results on a people's life that a government should be judged. It has not been unwisely observed that bureaucratic government, if long continued, so cramps and atrophies the life of a nation that, unless some happy accident comes to burst its trammels, no healthy growth can take place. Bureaucrats may well ponder this in their hearts. The time for bureaucracy is gone in India, and let there be no unwholesome attempt to adhere to it obstinately.

1010. Writing on this subject and the advisability of publishing the report at once or after the war, the *Amrita Bazar Patrika* says that if the question is shelved now it will be shelved for ever, and so a strong and united demand ought to be made for the immediate publication and consideration of the report. There is yet another reason which makes the speedy publication of the report advisable. The question of self-government is now before the public mind; the people expect that a substantial measure of self-government will be granted to them when the war is over and a general readjustment of affairs takes place. The question of self-government is involved in many of the matters upon which the Public Services Commission has been called upon to pronounce its opinion and the report of the Commissioners will give an indication of the real position of affairs. If the report is shelved for two or three years on account of the war the all-powerful Civil Service may compel the Government to secure for them further advantages, and thereby nullify the Commission's recommendations relating to these. As Indians know to their cost, once the Civil Service swallows a thing for its own benefit, however detrimental it may be to the interests of the people, it cannot be made to disgorge it. The report of the Commission should, therefore, see the light of day so that the octopus of the Civil Service may be prevented from stretching out its tentacles and capturing at least such of the privileges as have been recommended for the children of the soil by the majority of the Commissioners. Embarrassing the Government is one of those catch phrases which has little meaning but which can always be brought forward by reactionaries in support of their own line of policy. In one sense every demand for a measure of reform may be said to be embarrassing to the Government; and if this argument were to be accepted, no progress would ever be possible. Besides, this kind of argument is only intelligible if the report of the Commission were to be wholly unfavourable to Indians or if the Government did not mean to act upon the recommendation of the Commission, if it was favourable. The *Patrika* is, however, not so uncharitable; it does not think so meanly of the English people as to accept either of these alternatives.

1011. Referring to the remarks of the Lieutenant-Governor of the Punjab on the Lahore conspiracy case, the *Bengalee* says it is not disposed to enter into any comparison between open rebellion and a campaign of secret assassination. Apart from the moral aspect of the question and judging the matter from the results entailed, both seem to be alike worthy of the strongest condemnation. However, the outstanding lesson of the Lahore conspiracy is manifest to all who have eyes to see and ears to hear. It is obvious that for some reason or other there is grave dissatisfaction, even discontent, in the Punjab. It will not be cured by the adoption of repressive measures, though breaches of the law must be punished, and if need be, severely punished. Conciliation, as all history teaches, is the sovereign remedy. The journal appeals to the Government to adopt it, to temper justice with mercy, and above all, by the adoption of wise and beneficent measures, to sow broadcast the seeds of contentment, prosperity and happiness.

1012. Referring to Mr. Surendra Nath Banarji's vote of thanks for the acceptance of Mr. Shafi's resolution on India being represented in the Imperial Conference by officials, the *Amrita Bazar Patrika* says it is grateful to Mr. Banarji for speaking on behalf of his non-official colleagues and not dragging the whole country with him, as some members do now and then. An Indian member is quite within his rights to express his own individual opinion or the opinions of other Indian members, with their consent, on questions dealt with in the Council room, but he is not justified in jeopardising the interests of his country by speaking in the name of the people, at least in connection with matters which are of a debatable nature. If one were to propose that officials here should be allowed to represent the Indians in the Legislative Councils, it would surely be taken as a good joke. However, is there much difference between official representation of India in an Indian Council and the Imperial Conference? The *Patrika* is glad that Mr. Banarji saw the point and referred to it in the following terms:—"He (Mr. Shafi) pleads for official

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The Report of the Public
Services Commission.

The Lieutenant-Governor of the
Punjab on the conspiracy case.

Mr. Surendra Nath Banarji and
Mr. Shafi's resolution.

representation at the Imperial Conference: he does not plead for popular representation." The above is an admission that the people of India have nothing to do with the resolution; all the same, as is sometimes the case with Mr. Banarji, he turned a somersault and voted for it. The journal doubts also the wisdom of popular representation in the Imperial Conference, for even if one of the best Indians were allowed to take part in its deliberations his voice would be drowned among many and he would be nowhere. On the other hand, taking advantage of this so-called popular representation, further burdens may be fastened on India's shoulders from which she is now free, in the name of her people. The most important question to be discussed before the Imperial Conference is the defence of the Empire. Now, were India to become a part and parcel of the British Empire, she would be bound to contribute her share of the cost that might be necessary for its protection. A Parliamentary Act at present prevents the Imperial country from saddling her with the expenses of wars carried on beyond the Indian frontiers. However, as soon as she is included in the Empire she will have to give up this safeguard against the possible inroad on her revenues by England. India will then be required to build and maintain her own navy and what this means can be easily imagined. Of course, all these disadvantages could be neutralised if all the rights of the British Colonies were conferred on India. Where is the guarantee, however, that she will secure them? It is now merely a hope based on the doubtful assurances of some English newspapers and highly-placed Englishmen. By becoming a limb of the Empire, India is likely to suffer more than gain. That is always the lot of a dwarf when he enters into partnership with a giant. When the rights of British citizenship have been given to Indians, it will then be time for them to seek admittance into the sacred precincts of the Imperial Conference.

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1013. The statement made by Sir Michael O'Dwyer in the Punjab Legislative Council regarding the recent outbreak of lawlessness in that province ought to be perused, Rebellion and loyalty.

says the *Indian Mirror*, with special interest in view of the significant comments which are being offered by certain organs of the Indian press on the Lahore conspiracy trial. Disguised sympathy with criminals and outlaws, with brigands and assassins, with conspirators and rebels, is not a new phenomenon in Nationalist journalism; and the paper must confess to not a little surprise that these monstrous exhibitions of sentimentality, or whatever it may be called, should not be put down immediately by the firm hand of the law. It is impossible for any intelligent person to believe that criticisms like those appearing in the organs referred to are due to the absence of full information regarding the objects of the conspiracy and the acts of the conspirators. The lucid and dispassionate judgment of the Special Tribunal, based on a full and careful investigation of the evidence, could not have left any doubt in the mind of the dumbest person as to the acts of the ruffians who attempted to spread disorder and terrorism among their countrymen. The nature of the conspiracy shuts out any consideration of mercy or leniency to the evil-doers. The journal thought that Indian organs would have come forward, without hesitation, to strengthen the hands of the Government in the prosecution of its campaign against conspiracy and rebellion. Instead of that, there are extraordinary appeals for mercy, together with thinly-veiled expressions of sympathy with the criminals. A Calcutta paper has gone even so far as to apply the title of "martyr" to the men who have been found guilty of the most heinous atrocities imaginable. The *Mirror* does not hesitate to say that if there was a case for the most rigorous application of the Press Act, it is furnished by the amazing behaviour of the sympathisers of the Punjab rebels in the Indian press. The paper asks whether it is wise, whether it is expedient, or even whether it is common sense to allow the yahoos and firebrands of the press to do what they are doing at present—perverting the public mind by false and sophistical appeals to sentimentality. Those who minimise the atrocities of the miscreants whom the law has punished, have made themselves liable to disciplinary action. As to the propagandists of sedition and anarchism, of revolt and rebellion, be they men of brains and education or men of ignorance, the law-abiding masses can have but one opinion, namely, that they should be treated with the utmost severity of the law. Leniency and compassion are not for traitors and rebels.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

1014. In certain respects, says the *Amrita Bazar Patrika*, the progress of this country under the enlightened British rule has been phenomenal, for which all are deeply grateful. Education has reached a high standard. There are railways, canals, telegraphs and an excellent postal system. There is a machinery for the administration of criminal justice which is not only competent to keep all the rascals in terror, but drive half the innocent population mad. For all that the country is getting poorer and poorer; everyone must come to this conclusion from these frequent famines and scarcities. Is it a desirable state of things that the failure of a single crop should throw the whole nation into consternation? This shows that the people here live from hand to mouth as most of the savage nations, ignorant of agriculture and industry, do at the present moment. A famine after a desolating war is excusable. The famine which resulted from the Sepoy war was one that was perhaps inevitable. However, all the subsequent famines are to be attributed to one cause, namely, the failure of crops during a single season. This proves incontestably that India can no longer stand the severe drain on her resources. It is on account of economic calamities that, in spite of its increasing resources, the Government is growing weaker and weaker. Every victory over a famine leaves the people prostrated and the Government exhausted; and far-seeing statesmen even doubt whether the much-vaunted victory is a victory at all. At any rate, a few such victories and the Government will find itself on the brink of bankruptcy. It is to the interest of both the rulers and the ruled that these famines and scarcities should be stopped. Is that impossible? England is never visited by a famine. Why should it occur in India, which is under her rule? Here is a remedy. As a poor country, let India have a less expensive Government. If England has any mission here it is not to force the civilisation of the West upon its people which has proved so illusive, but to make them happy. However, they are not happy, in spite of the sincere desire of the rulers to govern them well. How can they be happy when tens of millions of them have to pass their lives in a half-starved condition? The civil, military and other services here are the most highly-paid in the world. Land, the only source of income to the people, has been taxed to its uttermost limits. The burdens of England, though the wealthiest country, are thrown upon the shoulders of its dependency, the poorest in the world. It is by reducing the taxes on land, by lightening the cost of administration and by preventing the ruling country from fastening its burdens on its dependency that a real check can be put on the outbreak of these frequent famines.

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VI.—MISCELLANEOUS.

1015. There is no doubt, writes the *Amrita Bazar Patrika*, that Sir Ali Imam is one of India's worthiest men. No one can deny his fervent patriotism or his eager desire to serve the true interests of his country. It may be taken for granted, therefore, that in the high office which he has occupied for five years, he has ever done his utmost and best to be of use and service to his country and countrymen. However, what is the outcome? He has very little to show that his strenuous efforts to ameliorate the condition of his people have been attended with any the least success. This looks all the more strange as he says that he has been in the fullest confidence of the Viceroy, about whose genuine sympathy for the Indians there can be no two opinions, and received his support all along the line. He knows like every one else that the prevailing policy of repression, inaugurated by the Government of Lord Minto, is doing unmitigated harm both to the people and the State. It is crushing all manly spirit and creating seething discontent. Every public man who is not in the good graces of the authorities feels that he is not quite safe from the attentions of the C. I. D. This state of things is as detrimental to the interests of the people as to those of the Government. However, not only has this policy of repression not been supplanted by one of sympathy and

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conciliation, but it has been rendered more stringent during these five years, though one of the ablest of Indians has been in charge of an important portfolio all this time in the Executive Council! The Press Act not only sits like a grim spectre on the breasts of the people, but it reminds them constantly that the rulers do not trust them, though they have given indisputable proofs of their fervent loyalty to the British Crown again and again, which have been acknowledged by the responsible rulers, both here and in England, in the warmest terms possible. Sir Ali Imam has not been able to remove it from the Statute Book or even modify a single obnoxious provision of it. Nay, he had to take part in the introduction of some more new repressive measures the result of which is found in the "internments" which are going on so briskly in Bengal and elsewhere: in fact, he has failed to achieve any appreciable good for his people. However, the journal was prepared for this practically blank record in his official career. What could Sir Ali Imam do? He was one among many. His voice was lost in a crowd. Even the angel Gabriel in his place could not have done better. The position of the Indian member in the Executive Councils is thus fundamentally false and anomalous. No doubt he knows the mind of his countrymen, and he knows better than any of his English colleagues as to what might be best for the interests of the people, but of what avail is his knowledge except to torment him with a sense of his hopeless impotence? Any opposition on his part is sure to be drowned by the voice of the solid Civilian majority of the Council. That the existing Council system of Government is practically a farce has been proved conclusively by the five years' experience of Sir Ali Imam in the Executive Council. He had to vote for a measure like the Defence of India Act in its present shape, though no Indian, who has an atom of love for his country can conscientiously approve of it. The only good which India derives from the present arrangement is that one of her sons can hold a high Government appointment. To make the Council system really useful, at least three Indian representatives, elected by people's constituencies, should be in the Viceregal and two in the Provincial Executive Councils. As long as that is not done, the system is not only worthless but mischievous. The *Patrika* thinks that Sir Ali Imam committed a blunder by giving only a catalogue of the good and beneficent acts of Lord Hardinge's administration; for, as there is another side of the shield as well, he should not have entered into this debatable question and provoked hostile criticism.

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1016. The *Bengalee* remarks that Russia is fast redeeming her reputation as the only great political obscurantist in Europe. Shortly after the outbreak of the war

she granted autonomy to Poland and thereby was the first among her spoliators to set right a great national wrong. Now it is learnt on the authority of an Anglo-Indian contemporary that Russia is also "contemplating the recall of General Seyn, the Governor of Finland, and the appointment of a Swedish subject of the Czar more in sympathy with Finnish ideas." In this hour of her trial Russia has found autonomy to be the sole sovereign balm for soothing all political discontent. Therefore she has not hesitated to grant it to Poland or to Finland. England had given Home Rule to Ireland immediately on the outbreak of the war and earlier than Russia. She being in the van of political progress and the model of political institutions to most other countries, did not choose to await in the case of Ireland to be compelled by the stress of events to grant the much-needed and long-delayed boon to her. Indeed, such a delay would have taken away all grace from the concession. The spontaneity of the gift is as welcome and as much appreciated as the concession itself. May not Indians look forward to a similar gracious and spontaneous gift?

BENGALIEE,
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1017. The *Bengalee* says that the *Englishman* would not be himself if he could indite an article supporting India's representation in the Imperial Conference without the much-looked for sting in the tail. It is also in the fitness of things, so far as the *Englishman* is concerned, that Mr. Surendra Nath Banarji should come in for censure for his unpardonable audacity in having sought popular representation in the Imperial Conference. If there is anybody competent to represent India it is the *Englishman* and the officials whom it represents.

These officials, it is said, are "men with a knowledge and training probably unrivalled in the world and with so abiding an affection for India that they are more representative of India than men of Mr. Banarji's calibre can ever hope to be." The journal wishes its contemporary had a little sense of humour to realise the ridiculous nature of the proposition propounded with such amazing egotism and self-confidence. To deprive a man of participation in the administration of the affairs of his country and then to twit him with want of knowledge and training is one of the favourite tactics of newspapers like the *Englishman*. The *Bengalee* is not, however, prepared to concede that the art of government is a monopoly of the *Englishman* and its class and that men of Mr. Banarji's calibre will ever remain incapable of mastering its A, B, C. A greater personage than the *Englishman*, i.e., the present Viceroy of India, has recently borne unequivocal testimony to the administrative capacity of the Indian member of His Excellency's Executive Council. With such tried men in India the archaic theory of Indian unfitness will no longer hold good even with the constituents of the *Englishman*. Obviously it is incapable of shaking off its prejudice and refraining from its favourite occupation of venting its spleen on the trusted representatives of the country.

1018. Referring to the Hon'ble Mr. J. H. Abbott's efforts to send an Anglo-Indian regiment to the front, the *Bengalee*, disparaging the intelligence and efficiency of that class of people, remarks that in order to promote the interests of backward classes Government has to show Anglo-Indians special favour and lower in their case the standard that is exacted from the more advanced sections of the Indian population. This may be tolerated in the civil service but it would not be possible to so lower the standard in military service. The journal is not, therefore, surprised at the answer given to one of the questions of the Hon'ble Mr. Abbott which says that "so far as the Government of India are aware, there is nothing to prevent the selection of members of the Anglo-Indian community as cadets at Quetta, provided the Army Council considers them suitable and they qualify at a literary examination held for the purpose in England." The paper wishes that a similar answer could be given if the word "Indian" were substituted for the word "Anglo-Indian." It is not without hopes, however, that some day in the near future this galling distinction and humiliating differentiation of Indian from other British subjects will be removed and the aspirations of its younger countrymen to fight in defence of their country and the Empire at large will be satisfied. It is hoped that the two irritating restrictions, viz., Indian ineligibility for serving as volunteers and admission to the commissioned ranks in the army, will be removed, without any further delay.

BENGALÉE,
25th Sept. 1916.

1019. Referring to the grievances of Indian students in England, the *Bengalee* says there was a time, not so very long ago, when the Indian was admitted to every college and was welcome in every home and treated on an equal footing with a Britisher. Far from there being any prejudice against him in any quarter, he was always shown the respect due to an Asiatic as the proud possessor of an ancient civilisation who had come to learn but who had also something to teach. Such a thing as a colour distinction was then unknown. However, with the increase in the number of Indian students in England prejudices have grown up and their difficulties have multiplied. Various factors have contributed to bring about this deplorable result, such as the presence of a large number of colonials who now go to England with the help of the Rhodes scholarship and otherwise and who carry with them their native bias towards Asiatics, the ever-increasing number of Anglo-Indians who are not very friendly towards Indian aspirations which receive such a great impetus from English education, the growing self-consciousness of the Indians themselves, and lastly, the attitude of aloofness and coldness of some of the Britishers themselves towards the Indians owing to the exaggerated and distorted versions of Indian disloyalty sedulously circulated in the English press, which, as current events have proved, were absolutely false. As a result it is not strange to find obstacles thrown in the way of Indian students prosecuting their studies in England. These obstacles and discriminations have presented a formidable barrier to any real *rapprochement* between the two classes of students, so

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that there is now a growing tendency among them to hold aloof from each other as far as possible. It is strange that such a feeling should be allowed to grow up and manifest itself in the very heart of the Empire. It is absent in other foreign countries where Indian students go in increasing numbers, although the journal does not think it desirable that these students should be repelled by a sense of unjust treatment from coming into contact with the British people and thus acquiring a true insight into their real character. There is the further danger that by so doing they may imbibe notions wholly alien to British thought. It behoves the Government, therefore, to do everything in its power to remove such obstacles and invidious discriminations as exist at the present day. They serve only as a fruitful source of irritation and conduce to no good. In *India* there appears the following :—" A plea for the removal of the colour-bar in the medical profession was made by Sir William Collins at a meeting called by the British Hospitals Association. In some quarters, said Sir William Collins, there was a prejudice, which he wished to see removed, against the employment in any position, of fully qualified doctors because of their colour. . . . This ancient prejudice against the coloured doctor when he was fully qualified and a conscientious citizen ought not, Sir William affirmed, to stand in the way." Let it be realized that the colour-bar is doomed and the sooner its fate is sealed the better.

BENGALÉE.
26th Sept. 1915.

1020. The *Bengalee* remarks that in an article in the *English Review*

under the title of "The Responsibility of the Press," Mr. Austin Harrison thus condemns the censorship that is now exercised over the British

Press :—" The truth is that the moment the press was muzzled by the censorship the ship of State lost a propeller; the boiler leaked; the rudder jammed; the vessel drifted; there was no pilot; there was no chief engineer; the bo'sun lost the pipe; the cook overslept; the lugger leaked; " and the Ministers became " responsibly irresponsible." If such be the mischievous effects of gagging the press in England, does it not behove the Government of this country to moderate the rigours of the Press Act here? Of course the Government here is different from that in England. It is not constitutionally responsible to the people. It does not carry any mandate from them. It does not depend for its existence on the will of the people, and therefore it is not bound to defer to their wishes. A vote of want of confidence in the existing Government has no value. Looked at from this point of view, a free press, therefore, may be regarded as an anomaly in a country like India. Liberty of thought and political subjection are somewhat inconsistent and irreconcilable. As against this it may be urged, to put it on no higher ground than that of mere expediency, that the Government should consider whether it is not better to provide some outlet for grievances real or even fancied. Every boiler has its safety-valve. Suppression of newspapers when feeling has been roused, like shutting off the safety-valve when there is an accumulation of steam, is liable to do more harm than good. Pent-up grievances and discontent driven underground are more dangerous to the State than a bold, frank statement of them through the press. If one takes one's stand on higher ground, the suppression of newspapers is equally to be condemned. The press has a useful function to discharge in the affairs of a nation. Its utility and importance are all the greater where the people are steeped in the deepest ignorance and where the rulers are foreigners and, therefore, out of touch with the masses and their thoughts, wishes and opinions. Greater latitude should, therefore, be given to the press in such a country and under such circumstances. Mr. Harrison declares :—" We on the press are the true Committee of Public Safety. We are the conscience of England. On us the final responsibility will lie." Such is the mission which the press has to fulfil. Inspired by this lofty ideal, how often has not the press in this country corrected dangerous bazar rumours by disseminating true news or by interpreting the real intentions of the rulers to the masses? It must be admitted by all that during the present crisis the press in this country is largely accountable for the peace and quiet that the country enjoys, the good feeling that prevails and for the splendid rally made by India to the Imperial cause. Would it be desirable to curb such a useful and beneficent institution? Has it not established its title to better treatment and to greater rights? A Government that does its work well and conscientiously need not be afraid of criticism.

Indians would, therefore, welcome a little relaxation of the rigours of the Press Act which will give greater latitude of discussion to the press.

1021. Referring to the eminence gained by the Bengali wrestler, Subodh Krishna Basu, and such great men as J. C. Basu, P. L. Ray and Rabindra Nath Tagore,

The modern Bengali.

the *Bengalee* says that the outstanding lesson to be learnt is that in the domain of science, of literature, of religion and of the growth and development of physique the Bengalis are making rapid progress. The Bengali of to-day is very different from what he was thirty years ago. In less than the lifetime of a generation a stupendous revolution has been effected and a mighty transformation has taken place in his character, habits and ideas. No one deplures more than the journal does the dakaities in which sometimes members of the *bhadralok* class are involved. However, as has been said times out of number, they are mainly due to economical causes and are to be traced partly to the new developments in the Bengali character. Give these young men some useful work; satisfy their spirit of adventure, which is the newly developed feature of their character, and the paper is confident that as the night follows the day, the dakaities will disappear. The journal deplures the blunder that was committed in not forming the Ambulance Corps at the first outburst of the rising enthusiasm of the Bengali people. Nearly ten thousand young men were then ready to enlist. The words "too late" are written on the whole of this movement. Even now the mistake may be repaired by the enlistment of Bengali volunteers for service at the front. This youthful community is full of the spirit of adventure and of useful work in the service of the Empire. May this spirit be utilized by the wisdom of the rulers. Let them realize that Bengalis are not what their fathers were believed to be; that they are self-conscious, self-sacrificing and are ready to work and die in the service of the Empire, if they are trusted and are treated as equal subjects of the Crown.

1022. The *Bengalee* remarks that it has been said by some critics—and the view has been accepted by some friends—that there is an element of bargain in India's display of

Indian loyalty.

loyalty. To ask the Government to recognize a new situation, and to adapt its policy and its measures to it is really not to make, or even suggest, a bargain. It serves to help the Government, and perhaps to warn it, by reminding it of the new development that has taken place and of the policy that should in consequence be followed. No question of bargain can possibly arise in this connection. Indians have certain rights; they had them before; they have been accentuated by the war. It is only right and proper that they should be prominently kept in view. Recent events, the loyalty of the Indian people, and the courage of the Indian troops, have dissipated the prejudices that had gathered round them. May not the journal refer to them now, if not to press for their immediate acceptance, at any rate to strengthen the immutable foundation of unchangeable loyalty to the British connection upon which they rest? The paper fails to see where the bargain comes in or where lies the impropriety of performing a duty to the motherland which nothing can postpone. Are the people of this land to be deterred from a high patriotic purpose by considerations of false delicacy, or respect for the feelings of those who have never been friendly to their interests? The journal does not press these claims now; it will do so when the time comes; but it wants to make it clear to all what they are and that Indians can never forget them, even amid their most pressing pre-occupations. The British Government is always generous in the recognition of individual service. The relatives and dependants of those who fall in its service are usually well provided for. However, it is not the recognition of individual service which alone is the concern of the community. It wants the elevation of the status of the Indian soldier—it wants to inspire him with an added measure of self-respect—it wants the commissioned ranks to be thrown open to him. Let him feel that he is the equal of the British soldier, who is his comrade in arms and fights side by side with him, and that he enjoys equal facilities with him for promotion and advancement. The bar that blocks his way should be removed. The recognition of individual service is welcome; but thrice welcome would be the elevation of the status of the Indian soldier and the recognition of his right to promotion, if he is fit, to the superior ranks in the army.

BENGALURU.
28th Sept. 1915.

BENGALURU.
29th Sept. 1915.

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PATRIKA.
29th Sept. 1915.

1023. The loss which India has suffered by the death of Mr. Keir Hardie, writes the *Amrita Bazar Patrika*, is simply incalculable. He was one of her most devoted and disinterested friends. In 1906 he visited Bengal and toured over several districts. Wherever he went he received an ovation from the people. His presence was specially unwelcome to the officials in Eastern Bengal, who were at the time enforcing the policy of repression inaugurated by Sir B. Fuller with a dreadful vengeance. He took note of some of their high-handed proceedings and wired them to the English press, which caused great sensation in England. The enemies of the Bengalis, however, mustered strong, and when Mr. Keir Hardie returned home he was attacked by a number of British people, who accused him of having fomented sedition in Bengal! He, however, bore their taunts in silence, never budging an inch from his position and always defending the Indian cause with fearless independence. He was a tower of strength to the Indians and it will be hard to fill the gap caused by his death.

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29th Sept 1915.

1024. The *Indian Mirror* writes that Mrs. Annie Besant is coming down to Calcutta to preach "Home Rule for India." Mrs. Annie Besant. The paper wishes she will change her mind. Calcutta needs no agitation at present, nor is any agitation desirable. The local authorities will do well to give the good lady a hint to this effect.

F. P. McKINTY,
Special Assistant.

11, CAMAC STREET,
CALCUTTA,
The 2nd October 1915.